REPORT RESUMES

ED 010 492 48
HAUSA, BASIC COURSE.
BY- HODGE, CARLETON T. AND OTHERS
FOREIGN SERVICE INST., WASHINGTON, D.C.
REPORT NUMBER NDEA-VI-211 PUB DATE 63
EDRS PRICE MF-$0.63 HC-$16.88 422P.

DESCRIPTORS- *HAUSA, *LANGUAGE INSTRUCTION, LANGUAGE GUIDES, *LANGUAGE PATTERNS, *PRONUNCIATION INSTRUCTION, *PATTERN DRILLS (LANGUAGE), STRUCTURAL ANALYSIS, GRAMMAR, DISTRICT OF COLUMBIA

A DISCUSSION OF THE LINGUISTIC AND PRACTICAL IMPORTANCE OF HAUSA (A LANGUAGE OF WEST AFRICA) ACCOMPANIES A TEXT WHICH CONSISTS OF BASIC SENTENCES, NOTES, AND GRAMMATICAL DRILLS. THE BASIC SENTENCES ARE DIALOGS TO BE MEMORIZED, AND THEIR ENGLISH RENDERINGS ARE MEANT TO BE SITUATIONAL EQUIVALENTS, NOT LITERAL TRANSLATIONS. THE NOTES EXPLAIN GRAMMATICAL FEATURES WITH OCCASIONAL ALTERNATE FORMS OR CONSTRUCTIONS. THE GRAMMATICAL DRILL SECTIONS PROVIDE EXERCISES TO FURNISH THE STUDENT WITH CONSIDERABLE PRACTICE ON THE MAIN POINTS OF GRAMMAR DISCUSSED IN EACH UNIT. THE TEXT IS TO BE USED WITH TAPE RECORDINGS. (GC)

ED010492

HAUSA

U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
Office of Education
This document has been reproduced exactly as received from the person or organization originating it. Points of view or opinions stated do not necessarily represent official Office of Education position or policy.

BASIC COURSE

This work was compiled and published with the support of the Office of Education, Department of Health, Education and Welfare, United States of America.

CARLETON T. HODGE AND IBRAHIM UMARU

FOREIGN SERVICE INSTITUTE
WASHINGTON, D.C.
1963

EPARTMENT OF STATE

HAUSA

FOREIGN SERVICE INSTITUTE
BASIC COURSE SERIES
Edited by
CARLETON T. HODGE

For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C. · Price $2.00

PREFACE

Hausa, as a language of great importance in West Africa, has been studied by scholars and others for over a century. The present volume is a brief introduction to the essentials of this language, taking advantage of previous studies but leaning heavily on direct observation.

This text is one of a series of short Basic Courses in selected African languages being prepared by the Foreign Service Institute under an agreement with the United States Office of Education, Department of Health, Education and Welfare under the National Defense Education Act.

The linguist in charge has been Carleton T. Hodge, assisted by Ibrahim Umaru. The text was prepared and class tested as part of the Foreign Service Institute's African language program, the coordinator of which is Earl W. Stevick. The accompanying tapes were recorded in the laboratory of the Foreign Service Institute by or under the direction of Gabriel Cordova. Appreciation is expressed to Ronald A. C. Goodison who was good enough to read the grammatical notes and offer his comments. Thanks are also due those students who worked through the earlier version of the course.

H E Sollenberger

Howard E. Sollenberger, Dean
School of Language and Area Studies
Foreign Service Institute
Department of State

TABLE OF CONTENTS

Preface iii

Introduction x

Unit 1

Basic Sentences: 'Greetings' 1
Note 1.1 Pronunciation and Spelling 3
Note 1.2 Tone 3
Note 1.3 Formulae 8

Unit 2

Basic Sentences: 'Any News?' 14
Note 2.1 Vowels 16
Note 2.2 Interrogative /wànè/ 18
Note 2.3 Particle /to/ 18
Note 2.4 /kwānā/ /kwan/ 19

Unit 3

Basic Sentences: 'Directions' 23
Note 3.1 Consonants 25
Note 3.2 /nē/ of equivalence 27

Unit 4

Basic Sentences: 'Messages' 32
Note 4.1 Verb: Perfective 34
Note 4.2 Verb: Relative Perfective 36
Note 4.3 Noun: /-ǹ/ 'the' 37
Note 4.4 Adverbials. Short Vowel 37
Note 4.5 Verb: Verb with /dà/ 38

Unit 5

Basic Sentences: 'Workers' 45

Note 5.1 Pronoun

Note 5.1.1 Independent Pronoun 47

Note 5.1.2 /ma-/ plus Suffix Pronouns 48
Note 5.1.3 /n/, /ṛ/ plus Suffix Pronouns 49
Note 5.2 Noun-n-Noun Construction 49
Note 5.3 Noun: /-ǹ/, /-ṛ̀/ 'the' 52
Note 5.4 Interrogative. /wàcè/ 52

Unit 6

Basic Sentences: 'Inquiries 58
Note 6.1 Verb: Objects 60

Note 6.2 Verb: Review

Note 6.2.1 Verb: Types 61
Note 6.2.2 Verb: Stem Vowel 62
Note 6.3 Pronoun Review 63
Note 6.4 /wajen/ 64

Unit 7

Basic Sentences: 'More Inquiries 71
Note 7.1 Verb: Negative Perfective 73
Note 7.2 Negative /bā̀... ba/ in equational constructions. 74
Note 7.3 /nan/ 74

Note 7.4 Syntax. Question and Answer

Note 7.4.1 Answering question with question 74
Note 7.4.2 /ī/, /ā'à/ as answers to questions 75
Note 7.5 Formulae 75
Note 7.6 Verbs /ɗàukā/ and /ɗàukē/ 75

Unit 8

Basic Sentences: 'We'll Visit You' 83
Note 8.1 Verb: /za-/ future 85
Note 8.2 /sai/ 86

Unit 9

Basic Sentences: 'Going?' 94
Note 9.1 Verb: Negative Future 95
Note 9.2 Verb: /gaìdā/, /gaisā̀/, /gaìshē-/ 96
Note 9.3 /fa/ 96

Unit 10

Basic Sentences: 'Go to Market' 103
Note 10.1 Verb: Optative 104
Note 10.2 Verb: /yi/ plus Noun 105

Unit 11

Basic Sentences: 'Not Going' 113
Note 11.1 Verb: Negative Optative 114
Note 11.2 Verb: Verb: /sanī̀/ 115

Unit 12

Basic Sentences: 'Finding Someone' 122
Note 12.1 Verb: Imperative 123
Note 12.2 /mànà/ 125
Note 12.3 /wani/, /wata/, /wasu/ 126

Unit 13

Basic Sentences: 'Going After Something' 133
Note 13.1 /nē/, /cē/ 134

Unit 14

Basic Sentences: 'You know?' 142

Note 14.1 /na/, /ta/

Note 14.1.1 /na/, /ta/ forms 143
Note 14.1.2 /na/, /ta/ usage 145
Note 14.2 Verb: /sā̀tā/ 145

Unit 15

Basic Sentences: 'Going Away to Study' 154
Note 15.1 Verb: /zā-̀/ 'go, about to go' 155
Note 15.2 /nā̀/ 'is' 157
Note 15.3 /wandà/ 159
Note 15.4 /kwas̀/ 159
Note 15.5 /kàmā/ 159
Note 15.6 Verb: /tabbàtā/ 160

Unit 16

Basic Sentences: 'Medicine: Expecting' 165

Note 16.1 /nā̀/: Verbal Nouns and Verb Forms 166

Note 16.2 Verb: Plural 171

Unit 17

Basic Sentences: 'Malingering?' 178

Note 17.1 /bā-/ - Negative Progressive 179

Note 17.2 /ruwan/ 'the business of __' 180

Unit 18

Basic Sentences: 'Trying to Collect' 186

Note 18.1 Expressions of Possession

Note 18.1.1 /nā̀/ plus /dà/ phrase 187

Note 18.1.2 /bā̀/ plus /dà/ phrase 187

Note 18.2 Review of Negative Forms

Note 18.2.1 /ba/ 188

Note 18.2.2 Other Negatives 189

Note 18.3 Verb: /bā/ 'give' 190

Unit 19

Basic Sentences: 'Tree-cutting 196

Note 19.1 Verb: Relative Perfective 197

Note 19.2 Prefix /mài/, /mā̀su/ 200

Unit 20

Basic Sentences: 'Let's go Somewhere' 206

Note 20.1 /kḕ/ relative 207

Unit 21

Basic Sentences: 'Let's Go to the Game' 213

Note 21.1 /kàn/ - Habitual 214

Unit 22

Basic Sentences: 'What Color Do You Want?' 220

Note 22.1 Noun: Plurals 222

Note 22.2 Noun: 'Adjective' type 227
Note 22.3 /gāra/ 229

Unit 23

Basic Sentences: 'Bikes for Tikes' 236
Note 23.1 Verb: Indefinite Future 237
Note 23.2 Pronoun Review 238

Unit 24

Basic Sentences: 'Get It For Me' 251

Note 24.1.1 Cardinal Numerals

Note 24.1.1 Cardinal Numerals 252
Note 24.1.2 Numerals in Compounds: /-ɗai/ 253
Note 24.1.3 Numerals and Other Quantity Words with /na/ and /ta/ 253

Note 24.2 Telling Time

Note 24.2.1 Time by the Hour 254
Note 24.2.2 Time of Day 254
Note 24.2.3 Other Terms for Time 258

Unit 25

Basic Sentences: 'Around Home' 265
Note 25.1 /nan/ - /can/ 266
Note 25.2 Verb: Suffix /-ō/ 267

Unit 26

Basic Sentences: 'Chitchat' 275
Note 26.1 Compounds of /wa/ and /me/ 276
Note 26.1.1 /wā̇... wa/ 277
Note 26.2 Verb: Suffix /-aṛ/ 278

Unit 27

Basic Sentences: 'Save Your Money' 286
Note 27.1 Noun: Adjective Type in /-aCC-ē/ 288

Unit 28

Basic Sentences: 'Foot in Mouth' 294

Note 28.1 /don/ 295
Note 28.2 /dai/ 296

Unit 29

Basic Sentences: 'Orders Around Home' 301
Note 29.1 Reduplication: Complete 302
Note 29.2 Diminutive /ɗan/ 304

Unit 30

Basic Sentences: 'Asking Around' 309
Note 30.1 Reduplicative Prefix CVC-
  Note 30.1.1 Verb: Reduplicative Prefix CVC- 310
  Note 30.1.2 Noun: Reduplicative Prefix CVC- 315
Note 30.2 /kō kùwā/ 315

Appendix I Supplementary Conversations

1. At the Office in the Morning 322
2. At the Office 324
3. About Town 328
4. At the Market 332
5. Inspecting a School 336
6. A Master and His Servants 340
7. A Call on an Emir 344

Appendix II Selected Translations of Drill Sentences ... 350

Hausa-English Vocabulary 377

INTRODUCTION

The Hausa Language

Hausa is the major language of the Northern Region of Nigeria. It is also spoken by scattered groups of Hausas and as a trade language in large areas of West Africa. Aside from its recognized importance as a practical means of communication, it is also of interest from the purely linguistic point of view. It is the best known representative of the Chad branch of the Hamito-Semitic (Afro-Asiatic) family of languages. The other branches of this family are Berber, Egyptian (extinct), Cushitic and Semitic. Hausa is thus genetically related to such well-known languages as ancient hieroglyphic Egyptian, Assyro-Babylonian (Akkadian), Hebrew and Arabic, as well as to others less familiar but also of importance, such as Amharic and Somali. A great deal of work still remains to be done on the comparison of the languages of this family.

This Course and Its Use

Hausa has been studied for practical as well as for scholarly purposes since the middle of the nineteenth century. Grammars have been published in English, French, German and Russian. There are two good dictionaries (those by G. P. Bargery and R. C. Abraham). The grammars have for the most part been intended as beginners' texts. Despite their number (over twenty-five people have written grammars, not to mention different works by the same author or different editions) there has been a real need for an introductory course which contains sufficient drill to instil speech habits. The present book has been written in an effort to fill that need. It is elementary in two senses - it assumes no prior knowledge on the part of the student, and it presents only the broad outlines of the grammar. There is no claim to either originality or completeness.

This course is accompanied by tape recordings but should be used with a speaker of the language, preferably under linguistic supervision. It is nevertheless hoped that the student who has only the tapes may learn the essentials of the language. The recordings include the Basic Sentences and Drills of the units, as well as the Supplementary Conversations which follow the units. Those few drills which are not recorded are so noted and are bracketed.

The plan of the text is that of Basic Sentences - Notes - Drills. Some general hints on the use of this type of material are given here for the benefit of those who may be unfamiliar with the method.

Basic Sentences are dialogs to be memorized. Each item is to be repeated after a speaker of the language (or the tape) until the student's rendition is satisfactory both from the point of view of pronunciation and of fluent delivery. The tapes give each item twice, with space for student imitation (out loud) afterwards. The new words of each sentence are given as build-ups before the sentence, as are some new constructions. While these build-ups are on the tape, they should be omitted after the first several repetitions when drilling with an instructor.

The English renderings of the Basic Sentences are meant to be situational equivalents, not literal translations. Parentheses and quotation marks ('...') are used when a more literal translation is given in addition to the ordinary English equivalent. Brackets [] are used to indicate words in the English which must be supplied to make it normal English but have no equivalent in the Hausa. Parentheses () indicate words which are in the Hausa but are to be omitted in reading the sentence as normal English.

The topical labels given to the Basic Sentences in the Table of Contents are to help the student in referring back to a given unit. The dialogs, like real speech, often change topics in midstream.

The Notes are to be studied outside of class. Since these explain the grammatical features necessary for understanding the text at that point, it is unnecessary to have any grammatical explanations given in class. However, should the instructor be trained in the linguistic analysis of Hausa, he may wish to elaborate on the notes or to clarify any aspects of them with which the students may have difficulty. In no case should grammatical explanations be made before that feature has been dealt with in the text. As mentioned above, the grammar in the notes is skeletal, but it should suffice for the entire course. Further grammatical study should be postponed until the course is completed. The purpose of the text is not merely to present grammatical data but to provide sufficient drill to enable the student to become throughly familiar with a given grammatical feature before passing on to another one. Occasionally alternate forms or constructions are mentioned in the notes but not drilled. These are features which are considered marginal and are added to give the student some feel of the much broader perspective which more advanced study will develop.

The Grammatical Drill section of each unit gives exercises which are to furnish the student with considerable practice on the main point of grammar discussed in the unit. They also review earlier material. While extensive, they are not exhaustive, and may be supplemented when the text is used in a class. Care should be taken not to introduce any new vocabulary or constructions in supplementary drill. Occasional new words are used in the drills of the later units. These, however, are introduced very sparingly. They will help accustom the student to hear new items which he must try to understand by context only. Translations of these are added on the side of the page, even when they are words which will occur later in the units.

The drills used are of several types, the predominant one being substitution. While there are some specific instructions on the use of drills given in the units, the following description of the major types used, and the manner in which they are to be used, may prove helpful. These types are not mutually exclusive, as is made clear below, and there are minor variations used which are not described here. In addition, there are special phonological drills in Units 1-3, instructions for which are given as they occur. While it is expected that the instructions here are to be followed, intelligent variations may be used with profit. In the following explanation the student's role is put in parentheses. Explanatory material is in brackets.

1. Sample Drill

A sample drill is an example of the grammatical feature to be learned. The items in a sample drill are to be repeated after the instructor or the tape until they are familiar and may be said fluently and accurately. Examples of sample drills drills, taken from the units, are:

a) GD 1.1.1 High Tone: Learning Drill

[Instructor or Tape]	[Student]
ni	(repeats: ni)
kai	(repeats: kai) etc.

b) GD 5.2 Variation Drill

Kwanan Bello nawa a Amirka?	(repeats)
Bello kwanansa nawa a Amirka?	(repeats) etc.

c) GD 27.1.1 Forms in /-aCCe/

Ina ka ajiye maganin da ya daɗe a nan?	(repeats)
Ina ka ajiye daɗaɗɗen maganin nan?	(repeats)
Daɗaɗɗiyar rigata har yanzu tana da kyau.	(repeats)
Daɗaɗɗun takalmansa basu lalace ba.	(repeats)

Even in some of these drills there is introduced an element of predictability. For example, in both b) and c) the second sentence is a transform of the first (see below, Transform Drill). In such a case, after the student has become familiar with the drill by repetition, he should drill by anticipating the transform (saying the second sentence on hearing the first), rather than repeating the sentence just said (see below, Multiple Transform Drill without Cue).

GD 25.1.1 is another good example of a sample drill. Here the forms being illustrated are given to the left.

2 Susbstitution Drill

This type of drill, and the way in which a notched card may be used in following it, is explained on pages 38-39. In brief, each drill is a sentence, one item of which is to be dropped and another substituted. The item to be substituted is given as a cue. For example,

[Sentence]	Bello yazo.	(repeats)
[Cue]	Shehu	(says /Shehu yazo/)
[Confirmation]	Shehu yazo.	(repeats)
[Cue]	masinja	(says /Masinja yazo/)
[Confirmation]	Masinja yazo.	(repeats) etc.

The tape always gives the correct sentence, this being either a confirmation or a correction of the student's rendering. It is necessary to use the text while doing a random substitution drill (see page 40) in order to know what item is to be replaced. (A good example is found in GD 6.1 on page 66.) However, the student should go through later repetitions of the drill without his book whenever possible.

3 Transform Drill

A transform drill is one in which the sentence is to be replaced by one in another construction. The first may be affirmative, the second negative, the first perfective, the second future, etc. Most of the transform drills in this text have more than one transform, that is, the same sentence is to be put into several different constructions.

a) Simple Transform Drill

GD 10.1 Future with Optative Transform

[Future]	Zaka tafi gidan Musa da yamma.	(repeats)
[Cue]	Optative	(Ka tafi gidan Musa da yamma.)
[Confirmation]	Ka tafi gidan Musa da yamma.	(repeats)
[Future]	Zaka je ofis yanzu.	(repeats)
[Cue]	Optative	(Kaje ofis yanzu.)
[Confirmation]	Kaje ofis yanzu.	(repeats)

b) Multiple Transform Drill without Cue

GD 8.1 Perfective - Negative Perfective - Future

[Perfective]	Na manta an fita da dabbobi.	(repeats)
[Negative]	Na manta ba'a fita da dabbobi ba.	(repeats)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

After familiarization this drill is to be repeated, with the student anticipating the transform.

[Perfective]	Na manta an fita da dabbobi.	(Na manta ba'a fita da dabbobi ba.)
[Negative]	Na manta ba'a fita da dabbobi ba.	(Na manta za'a fita da dabbobi.)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

c) Multiple Transform Drill with Cue

These are to be drilled the same as substitution drills:

GD 9.1.3 Perfective - Negative Perfective - Future - Future Negative

[Perfective]	Ina zato ya dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato bai dawo ba yanzu.)
[Negative]	Ina zato bai dawo ba yanzu.	(repeats)
[Cue]	Future	(Ina zato zai dawo yanzu.)
[Future]	Ina zato zai dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato ba zai dawo ba yanzu.)
[Negative]	Ina zato ba zai dawo ba yanzu.	(repeats)

d) Transform Drill with Substitutions

GD 7.1.1 (see page 77) Perfective - Negative Perfective

[Perfective]	Yazo da alƙalami.	(repeats)
[Cue]	Beep	(Bai zo da alƙalami ba.)
[Confirmation]	Bai zo da alƙalami ba.	(repeats)
[Cue]	ni	(Nazo da alƙalami.)
[Confirmation]	Nazo da alƙalami.	(repeats)
[Cue]	Beep	(Ban zo da alƙalami ba.)
[Confirmation]	Banzo da alƙalami ba.	(repeats)
[Cue]	ita	(Tazo da alƙalami.)

[Confirmation]	Tazo da alƙalami.	(repeats)
[Cue]	Beep	(Bata zo da alƙalami ba.)
[Confirmation]	Bata zo da alƙalami ba.	(repeats) etc.

The beep (one thousand cycle note) is most often used as a signal for a negative transform.

4. Question and Answer Drill

When the answer is unpredictable, a question and answer drill is a variety of sample drill. For example,

GD 5.2

[Question]	Har su nawa?	(repeats)
[Answer]	Wajen mutum biyu.	(repeats)
[Question]	Har ku nawa?	(repeats)
[Answer]	Ni da Musa ne kaɗai.	(repeats) etc.

All such drills should also be used with students supplying answers of their own, these to be corrected as need be. Students should supply simple answers, easily within their capability. Naturalness of response is most important. They should never puzzle out answers.

A question and answer drill with substitutions is found in GD 8.2, though the sentences with the substitutions are not written out or recorded.

When the answers to the questions are all to be given in the same pattern, it is a Question and Answer Model Drill. Note the way that the answers vary only in the substitution item in the following drill:

GD 29.1.2

[Question]	Abincin da kuka ci jiya mai ruwa ne?	(repeats)
[Answer]	I, mai ruwa-ruwa ne, mara daɗi kuma.	(repeats)
[Cue]	sanyi	(Abincin da kuka ci jiya mai sanyi ne?)
[Confirmation]	Abincin da kuka ci jiya mai sanyi ne?	(I, mai sanyi-sanyi ne, mara daɗi kuma.)
[Confirmation]	I, mai sanyi-sanyi ne, mara daɗi kuma.	(repeats)

The first question and answer is repeated as given on the tape. The next is anticipated on cue, according to the model furnished by the first. The rest of the drill may proceed as with the second question. If necessary, the drill may first be gone through as a learning drill, the student only forming a new sentence on cue (as with the first question above). In the drill in Unit 29 both affirmative and negative answers are given in the text. The whole drill may be given first with affirmative and then with negative answers, the answers may be alternately affirmative or negative, or randomly so.

While the drills are constructed to provide exercise in the use of both structure and vocabulary, many more drills may be made as supplements, with the same aims. It is suggested that if this is done, emphasis be placed on various kinds of response drills. These may be based on sentences in the text or be new sentences using only the vocabulary and structure of the course up to that unit. For example, many of the present drill sentences could be used as the basis of more question and answer drill.

Further Study

The Basic Sentences are deliberately short. Longer dialogs would destroy the pedagogic pattern of the text. This enforced brevity results in the dialogs being in toto approximately 300 sentences. There is therefore much everyday situational phraseology which does not occur. As the student is expected to broaden his horizons after mastery of the text, seven supplementary conversations are added. These are typical of the kind of material which will be useful to him at this level of learning. He should collect such situational material (conversations in Hausa, with English equivalents) and memorize them. At this stage in his learning he should be able to deal with most material of this and even greater complexity with the use of a dictionary and the occasional use of a grammar. For advanced work the study of more complex conversations as well as reading texts, both preferably with a speaker of the language, is recommended.

Acknowledgments and Notes

The authors are naturally heavily indebted to the long line of distinguished scholars who have made the major contributions to the study of Hausa grammar - Robinson, Bargery, Abraham, Parsons, to mention only a few. However, direct observation of Mr. Umaru's speech has been the deciding factor in many doubtful cases. The problem of final vowel length and the terminal glottal stop (studied by Carnochan) has been given much thought, and the marking of final length has been changed almost up to the last moment. This problem has not, for lack of time, been the subject of a re-analysis, and it is hoped that the occasional unexplained inconsistencies in the marking of final vowel length will not be a hindrance to the student. The concerned reader is referred to the tapes, on the basis of which he may make an independent judgement.

Mr. Umaru has written not only the Basic Sentences, the Drills and the Supplementary Conversations but also the occasional new examples used in the Notes. The word division is largely based on his own practice but not completely so. The Supplementary Conversations represent his usage more closely than do the units. Linguistic considerations conflict with practical ones in this matter. The compromise generally followed here points up the problem rather than solves it.

Select Bibliography

General Works

Abraham, R. C., Dictionary of the Hausa Language, London, 1949
- Hausa Literature and the Hausa Sound System, London, 1959
- The Language of the Hausa People, London, 1959
Bargery, G. P., A Hausa-English Dictionary and English-Hausa Vocabulary, London, 1934

For other and older works the reader is referred to the bibliography on Hausa in:

International African Institute. Africa bibliography series: ethnography, sociology, linguistics and related subjects. (Based on the bibliographical card index of the International African Institute) compiled by Ruth Jones. London, 1958 __. Vol.1, West Africa, p. 28-31.

Of the more recent articles on Hausa the following by Parsons may be mentioned:

Parsons, F. W., 'An Introduction to Gender in Hausa', African Language Studies I (1960), pp 117-136.
'The Operation of Gender in Hausa: The Personal Pronouns and Genitive Copula', African Language Studies II (1961), pp 100-124.
'The Verbal System in Hausa', Afrika und Ubersee 44 (1960), pp 1-36.

UNIT 1

BASIC SENTENCES

Audu

Hello.	Sàlāmù àlaikùm.

Yusufu

(particle of politeness)	àmīn
and greetings to you	wa'àlaikà sàlāmù
Well, hello!	Àmīn, wa'àlaikà sàlāmù.

A

where, why, how	ìnā
spending the night, night-time, (period of a) day	kwānā
good morning, how are you	ìnā kwānā
Yusufu (Joseph)	Yūsufù
How are you, Yusufu?	Ìnā kwānā Yūsúfù?

Y

health, well-being	lāfiyā̀
very	lau
Very well.	Lāfiyā̀ lau.

A

how	yā̀yā̀
child, boy	yārṑ
children	yā̀rā
How are the children?	Yā̀yā̀ yā̀rā́?

Y

they're in [good] health	sunā̀ lāfiyā̀
very, very	ƙalau
They're very well indeed.	Sunā̀ lāfiyā̀ ƙalau.

A

how	yā̀
family	ìyālī̀
spending the night of the family	kwānan ìyālī̀
How's the [rest of the] family?	Yā̀ kwānan ìyā́lī̀?

Y

Fine.	Kalau.

A

thanks; wonderful	mādàllā
except; until	sai
a short time	anjumā̀
I'm glad to hear that. See you later.	Mādàllā, sai anjumā̀.

Y

All right. ('That's it' or 'That's so')	Shīkḕnan.

NOTES

Note 1.1 Pronunciation and Spelling

Hausa is ordinarily written in latin letters. There is an older spelling with Arabic characters, but this has no official standing and is little used. The alphabet and its order are as follows:

a b ɓ c d ɗ e f g h i j k ƙ

l m n o p r s sh t ts u w y z

The sounds connected by a line are treated under the same letter in the dictionaries of Bargery and Abraham.

Additional symbols are needed for vowel length, tone and for distinguishing /r/ from /ṛ/ (see below). Where the pronunciation differs greatly from the spelling, a phonemic version is usually added in slant lines the first time the item is introduced.

Note 1.2 Tone

One of the most important aspects of Hausa pronunciation is the pitch of each syllable, the tone. There are three tonal features: high tone, low tone and question tone. A syllable which has high tone only is unmarked, e.g. /sai/ 'until'. A syllable with low tone is marked with a grave accent /`/, e.g. /yā̀/ 'how?'. A syllable may also have high followed by low tone. In this case /`/ is put after the vowel of the syllable. It may be over the space after the vowel, e.g. /sā`/ 'put', or it may be over the following consonant, e.g. /yār̀ā/ 'children', /naǹ/ 'here'. This does not mean that /r/ in /yār̀ā/ has low tone; it is a convention to show that the /yā`/ is really /yaà/. (A macron /¯/ over a vowel indicates that the vowel may be long.)

Tone reading exercise. Cover the answers on the right. Read off the tones of the words on the left (as high - high, high - low, etc.). Look at the answer immediately after reading the tones of each word to see whether your answer was correct or not.

kwānā	high - high
ƙalau	high - high
yārṑ	high - low
Yūsufù	high - high - low
ìnā	low - high
yār̀ā	high - low - high
ìyālī̀	low - high - low
anjumā̀	high - high - low
yā̀yā̀	low - low
àmīn	low - high
lāfiyā̀	high - high - low

The question tone is found in /Yā̀yā̀ yār̀ā́?/ and /Yā̀ kwānan ìyā́lī̀?/. These sentences are one phrase each. In such a sentence the question tone (indicated by /´/) is on the last high tone. If the last syllable with high tone is the last syllable of the sentence, the question tone is an extra high tone with a fall:

y ā r̀ ā́

If the last syllable with high tone is followed by one or more low tones, the fall is on the first low tone after /´/:

ì y ā́ l ī̀

The tone levels are not absolute but relative. While there are the three 'tones', high, low, question, there are actually more levels of tone phonetically. The approximate phonetic values of high vs. low tones may be seen from the following chart, where the lowest pitch is [1] and the highest [5].

5		lā				
4					lai	
3	sa		mù	à		
2						
1						kùm

5		mīn	wa						
4					lai				
3	à			à				lā	
2						kà	sà		
1									mù

5	lāfi		
4			lau
3		yā̀	
2			
1			

5	su				
4			lāfi		
3		nā			ƙalau
2				yā̀	
1					

Place a thin piece of paper, onionskin or the like, over this chart. Draw a line through each letter, making a continuous line for each of the four sentences. This will give a further graphic picture of the overall tone pattern.

This overall pattern follows these principles (when question tone is not involved): If the first syllable of the phrase is low, it is on absolute level [3]. (With some speakers it is on [1], but the regularity of the pattern as such is the same.) The first high tone is on level [5]. If the last syllable is low, it is on [1]. Otherwise a shift to low is two steps lower than the preceding high (if high = [5], next low = [3]; if high = [4], low = [2], etc.). A shift to high from one of these lows is one step up (if low = [3], next high = [4]; if low = [2], next high = [3], etc.). When high follows high or low follows low, they stay on the same level. Follow each of the above patterns with these principles in mind.

The above examples are all with statement intonation. The question intonation has an extra high pitch, with stress, on the last high tone. There is a sharp drop, which falls farther if there is a low tone after the high. The question tone is indicated in these units by /´/ on the last high. This symbol indicates both the extra high and also the fall which follows it.

Examples from the Basic Sentences are:

6					sú	
5		nā	kwānā	yū		
4						
3	ì					fù
2						
1						

6				rá	
5		ya			
4					à
3	yā̀yā̀		à		
2					
1					

6			yā́		
5		kwānan			
4					
3	yā̀			ì	lī̀
2					
1					

There may be more than one tone phrase to a Hausa sentence. Each phrase has its separate tone pattern. For example, /sunā̀ lāfiyā̀/ the first and /ƙalau/ the second.

Examples of two phrase sentences are:

5	su				kalau
4			lāfi		
3		nā̀			
2				yā̀ |	
1					

5	mā			sai anju	
4			lā|		
3		dàl			
2					
1					mā̀

The phrases are separated here by /|/.
(Vocal qualifiers [overloudness, etc.] are not considered here.)

Note 1.3 Formulae

The Basic Sentences of this and succeeding units introduce a number of formulae equivalent to 'hello', 'goodby', 'how are you' and the like. Some of these are not readily analyzable in Hausa (any more than hello and goodby are in English). An example is /sàlāmù àlaikùm/ and the reply /wa'àlaikà sàlāmù/. These and some others, such as /àmīn/ and /mādàllā/, are loans from Arabic, but their origin there is irrelevant to Hausa. Formulae which consist of analyzable Hausa words will be introduced with suitable build-ups.

Proper usage of formulae is far more important than a knowledge of their origins. One should be able to say 'hello', using the right expression for the time of day, the manner of encounter and the person addressed, make the respectful inquiries required, reply appropriately and use the parting formula suitable to the occasion.

Some information on the formulae of this unit is:

sàlāmù àlaikùm	is an opening greeting, that is, one used to open a conversation. It is often used by someone standing outside a compound to draw the attention of those within.

wa'àlaikà sàlāmù	is the answer to the above.
ìnā kwānā́	is to be used in the morning. The reference is to how the other person has spent the night (/yā kwāna/ 'he spent the night')
sai anjumā̀	implies that one is likely to see the person addressed in the near future.

GRAMMATICAL DRILL

The following drills are designed to accustom the student to recognize Hausa tones (on single words). The first drills give examples labelled as to tone. These are to be listened to, then imitated. The second group of drills give pairs of words, the student being asked to identify the tones of each pair as the same or different. The third set of drills gives words the tones of which the student is expected to identify.

GD 1.1 Tone Recognition - Learning Drill

GD 1.1.1 High Tone. The following words all have high tone. Listen through the drill a number of times. On the second and succeeding listenings imitate the words.

nī	I	sū	they	kwānā	day
kai	you (m.)	lau	very	nēmā	looking for
kē	you (f.)	ganī	seeing	dāwō	return
shī	he	gidā	house	kātākō	lumber
mū	we	kusa	near	makaṛantā	school
kū	you (pl)	cikī	inside	ma'aikatā	place of work

GD 1.1.2 Low Tone

wā̀	who?	yā̀yā̀	how?	yàushè	when?
mḕ	what?	àkwā̀tī̀	box	àyàbà	banana

GD 1.1.3 High - Low Tone

sā̀	put	bā̀	there is not
sṑ	liking	kyaù	goodness, beauty

High - Low Tone on separate syllables

ā'à	no	jiyà	yesterday	fārā̀	began
watā̀	moon	yārṑ	child	gōdḕ	thank
gayā̀	say	dōkī̀	horse	cīwṑ	sickness
gabàs	east				

GD 1.1.4 Low -High Tone

tàfi	go	àkwai	there is	hū̀lā	hat
àmin	amen	kṑyō	learn	dā̀mu	worry
sànnu	greetings	mā̀tā	woman	rī̀gā	gown
yànzu	now				

GD 1.1.5 Other Combinations of Tone

Low Low High

tàmbàyi	ask	tā̀kàlmī	shoe, sandal

Low High High

mā̀tātā	my wife	gṑdiyā	thanks	kā̀suwā	market

Low High Low

tàfiyā̀	going	lā̀bārī̀	news
ìyālī̀	family	sùkūnī̀	chance

High High Low

lāfiyā̀	well-being	anjumā̀	a short time
mālantā̀	teaching	kāfintà	carpenter

High Low High

hankàlī	intelligence	mādàllā	thanks	laìfī	fault
tabbàtā	be sure	tunā̀wā	remembering	yār̀ā	children
māgànī	medicine	yam̀mā	evening		

Other Combinations:

Low Low High Low	wàtàƙīlà	perhaps
High Low Low High	ma'àikàcī	worker
High Low High Low	asìbitī̀	hospital

GD 1.2 Tone Recognition - Same or Different Drills

Each of the following drills consists of a series of paired items. These have the same (or nearly the same) vowels and consonants. After each pair is said, the student is to respond 'same' if both items of the pair have the same tones. He is to repond 'different' if the pair have different tones (from each other).

GD 1.2.1 Same or Different

yāyā	scraping clean	yāyā	scraping clean	S
yā̀yā̀	how?	yā̀yā̀	how?	S

yāyā	scraping clean	yā̀yā̀	how?	D
yā̀ya	elder brother	yā̀yā̀	how?	D
yā̀ya	elder brother	yā̀ya	elder brother	S
yāyā	scraping clean	yā̀ya	elder brother	D
yā̀yā̀	how	yāyā	scraping clean	D

GD 1.2.2 Same or Different

sūnā	name	sū̀nā	spoiled grain	D
sūnā	name	sū̀nā	spoiled grain	D
sū̀nā	spoiled grain	sūnā	name	D
sūnā	name	sūnā	name	S
sūnā	name	sū̀nā	spoiled grain	D
sū̀nā	spoiled grain	sū̀nā	spoiled grain	S

GD 1.2.3 Same or Different

sū mā	they also	sū mā	they also	S
sū mā	they also	sū̀mā	(thick) hair	D
sū mā	they also	sū mā	they also	S
sū mā	they also	sū̀mā	(thick) hair	D
sū̀mā	(thick) hair	sū̀mā	(thick) hair	S

GD 1.2.4 Same or Different

mā̀tā	wife	mātā	wives	D
mātā	wives	mātā	wives	S
mātā	wives	mā̀tā	wife	D

mātā	wives	mā̀tā	wife	D
mā̀tā	wife	mā̀tā	wife	S

GD 1.3 Tone Recognition - Identification

In these exercises the student is to say (or write) the tones immediately after the word is said. (H is for high, L for low in the key given.)

GD 1.3.1 Tone Identification - Two Tone Sequences

The following drill has both minimal pairs as in GD 1.2 and also completely different words. The tone sequences involved are low-low, high-high and low-high.

yāyā	scraping clean	HH	mātā	wives	HH
yā̀ya	elder brother	LH	mā̀tā	wife	LH
sā̀	put	HL	jiyà	yesterday	HL
gōdḕ	thank	HL	yàushè	when?	LL
yā̀yā̀	how?	LL	hū̀lā	hat	LH
sū̀nā	spoiled grain	LH	farā	white (f)	HH
sūnā	name	HH	fā̀rā	locust	LH
sū mā	they also	HH	fārā̀	begin	HL
sū̀mā	(thick) hair	LH	gṑrā	gourd-bottle	LH

GD 1.3.2 Tone Identification - Three and Four Tone Sequences

ma'àikàtā	workers	HLLH	lā̀bārī̀	news	LHL
makaṛantā	school	HHHH	yàmma	west	HLH
àkwā̀tī̀	box	LLL	jàkādà	consul	LHL
hutā̀wā	resting	HLH	gidankà	your house	HHL
kō'ìnā	wherever	HLH	māsinjà	messenger	HHL

gṑdiyā	thanks	LHH	àkā̀wū	clerk	LLH
ma'aikatā	place of work	HHHH	uwaṛtà	her mother	HHL
tùkùnā	not yet	LLH	dabbōbī	animals	HHH

UNIT 2 BASIC SENTENCES

A

(part of polite greeting)	baṛkā̀
in connection with, with; and	dà
sun, mid-day, late morning	rānā
Good afternoon. or: Good morning.	Baṛkā̀ dà rānā.

Y

also	kàdai
Good [afternoon to you,] too.	Baṛkā̀ kàdai.

A

work	aikī̀
How's work?	Yā̀ aikī̀.

Y

thanks	gṑdiyā
[Fine,] thanks be [to God]. ('with thanks')	Dà gṑdiyā.

A

there is, there are	àkwai
news, information	lā̀bārī̀

Is there any news?	Àkwai lā̀bā́rī̀?
Y	
what - ?, which - ? (m.)	wàǹe
kind, sort	irī̀
What kind?	Wàǹe írī̀?
A	
in connection (with)	gàme (dà)
salary	àlbā̀shī
With regard to salary.	Gàme dà àlbā̀shī.
Y	
back	bāyā
after ('back of')	bāyan
two	biyu
[It'll be] two more days ('except after day two').	Sai bāyan kwānā biyu.
A	
yes (particle of assent)	tṑ
Is that so? All right.	Tṓ̀? Shīkḕnan.
Y	
he got off (conveyance), alighted, arrived	yā sàuka
get off, alight, arrive!	sàuka
Yes, [that's right]. Goodby ('arrive safely!').	Tṑ, sàuka lāfiyā̀.
A	
Goodby ('amen!', 'may it be so').	Àmin.

NOTES

Note 2.1 Vowels

Hausa has five vowels, all of which may occur short or long:

i u ī ū

e o ē ō

a ā

The quality of the short vowels has a fairly broad range. For example, short /i e u o/ in closed syllables are more open (closer to i of bit, e of bet, u of put and o of strong). /i e/ are higher before or after /y/. /u o/ are higher before or after /w/. Short /a/ is often like u of but, but it is frequently close to a of father when either first or last in the word (that is, next to a glottal stop [ʔ], which is not written in these positions). Some very general hints on the pronunciation of the vowels are:

/i/	Short.	Rather high [i] before or after /y/. Like i of bit or between i of bit and high [i] elsewhere.
/ī/	Long.	High [i], like French fini. Not in English.
/e/	Short.	Like e of bet in closed syllables, somewhat higher elsewhere.
/ē/	Long.	Somewhat lower than é of French été.
/u/	Short.	Rather high [u] next to /w/. Much like u of put elsewhere. See below for [u^y], [ü].
/ū/	Long.	High [u:] or [uˇ:]. A little lower than French ou. Not in English.
/o/	Short.	Somewhat lower than French eau. Often like o of horse. See below for [o^y].

/a/	Short.	Most often between the u of but and the a of father. See below for [ʌʸ].
/ā/	Long.	Like the a of father but long. When final with low tone it often fades off.

/u o a/ have a y glide before /ny/ or before /nk, ng, nʔ, nsh/ followed by /i/ or /ē/. For example, /sanyī/ 'cold' [sʌʸŋyiː], /ruwankī/ 'your (f.) concern' [ruwʌʸŋkiˇ], /inâ soǹkì/ 'I like you (f.)' [soˇʸŋkiˇ], /kwānan ìyālī̀/ 'the spending the night of the family' [kwaːnʌʸŋʔiyaːliˑ]. /u/ may be [uʸ], [ũʸ] or [ü].

Hausa also has diphthongs (combinations of vowel plus semivowel). These are written /ai/ (for /ay/) and /au/ (for /aw/). /ai/ is not English i of bite but something like uh-ee (Hausa short /a/ [ʌ] plus a high semivocalic /i/). /au/ is like some dialect pronunciations of ow, with the o being closer to u of hut than a of father.

The length of vowels in Hausa varies in quite the same way as the tone. As there are many phonetic levels of tone (though actually only three basic contrasts), there are many phonetic lengths of vowels (though only two basic contrasts - short and long). The contrast of short vs. long may be found in initial, medial or final position in the word. Compare /dāma/ 'right hand' and /dāmā/ 'opportunity'. The contrast in length is not so clear when the vowel is final and has low tone. Compare /kwatâ/ 'quarter' and /kwatà/ (make fun of someone by distorted echoing of something he said). The 'long' low vowel need not be a long clear vowel but simply unchecked and fading into voicelessness. A final short vowel (if sentence final) is followed by a glottal stop [ʔ], not written: /dāmaʔ/ 'right hand', /kwatàʔ/ 'teasing (as above)'. Some final long vowels are followed by a glottal stop (unwritten), as /nā jēʔ/ 'I went' (contrast /nā̀ jeʔ/ 'I may go'), but most long vowels fade into voicelessness. /dāmā/ 'opportunity' may be [daːmaa̭])like English ah; a prolonged example trailing off into voicelessness is the ah said for the doctor). /aikī̀/ 'work' is often [aykii̯], [ayki·] or even [ayki]. It is rarely [ayki:]; it is never [aykiʔ].

There are degrees of vowel length due to other factors. The end of a phrase within a sentence has a little longer vowel, as the /i/ of /àmīn/ in /àmīn | wa'àlaikà sàlāmù/. When the question tone /´/ is on the last vowel of a phrase or sentence, this vowel is always longer than the same vowel in a statement: /yā̀yà yārā̀́/ with /ā́/ long and falling. Note 4.4 explains how /dà dare/ 'at night' and /dà darē/ 'with night, and night' are different. Yet /dà daré/ 'at night?' has a long vowel /e/. Nevertheless, it is shorter than the /e/ of /dà darḗ/ 'and night?'.

An interesting contrast of length is found in the names of animals and nicknames based on these. /dōkī̀/ is 'horse'. /dōkì/ (with a final short vowel) is a nickname for a person who reminds one of a horse. /jā̀kī/ is 'donkey'; /jā̀ki/ is a nickname for a person who reminds one of a donkey - that is, a person who plugs along doing work demanding great endurance yet suffering abuse without it seeming to bother him.

Note 2.2 Interrogative /wànè/

Wane iri?

/wànè/ is used before masculine nouns as an interrogative modifier, as here: 'what kind'. (Hausa nouns are of three classes-masculine, feminine and plural. These will be discussed further in later units.) The feminine equivalent is discussed in Note 5.3. /wànè/ is noted here only so the student will not use it indiscriminately for 'what'.

Note 2.3 Affirmative particle /to/

/to/ indicates assent. It may be indifferent, respectful or sarcastic. Some indication of its broad usage may be seen from the following:

/tō/	(high level	respectful reply to an elder who has made a request or given an order (frequently used by children)
/tō`/	(high falling)	assent (between equals)
/tó/	(question tone, high with short fall)	1) reply when a person disagrees but doesn't want to say anything 2) expression of doubt 3) in connection with other words: /tó, shīkḕnan/ 'well, that's how things are'
/tṑōṑ/	(drawled low high low)	expression of surprise at learning something
/tòtòtòtō`/	(indefinite number of lows followed by high falling)	expression of surprise

Note 2.4 /kwānā/ - /kwan/

/kwānā/ has an alternate form /kwan/, as in /sai an kwan biyu/ 'see you later'. This is a frequently used expression, often said, for example, by women on leaving someone else's house. It is, however, also used by men. Despite the literal translation (something like 'until one has spent two nights'), it does not refer to any specific time. The 'later' may be any time whatsoever. Compare also /kwallāfiyā̀/ 'good morning' with the form /kwal-/ before /lāfiyā̀/.

GRAMMATICAL DRILL

These drills give examples of vowel quality and quantity for identification and imitation.

GD 2.1 Vowel Quality

GD 2.1.1 /i/

ìrī̀	kind	ìdan	if
asìbitī̀	hospital	ìnā	where
biyu	two	fìtā	going out
cikī̀	stomach	tàfi	go
itā̀cē	tree		

GD 2.1.2 /ī/

ī	yes	lōkàcī	time
nī	I	sanyī	cold
ànīnī	anini	sauƙī	ease
cīwṑ	illness	māgànī	medicine
rī̀gā	robe	ganī	seeing

GD 2.1.3 /e/

dà gàske	extremely	wàcè	which (f.)
gàme	together	wànè	which (m.)
gṑbe	tomorrow	màcè	woman
gōdè	thank	àladè	pig

GD 2.1.4 /ē/

mḕ	what	wākē	beans
nēmā	searching	cḕ	say
wajē	direction	darē	night
nājē	I went	itā̀cē	tree

GD 2.1.5 /u/

zuwā̀	coming	biyu	two
anjumā̀	a short time	dā̀mu	worry
kusa	near	sànnu	greetings
kullum	every day	yànzu	now

GD 2.1.6 /ū/

mū	we	sū	they
kū	you (pl.)	sùkūnī̀	time available

GD 2.1.7 /o/

zo	come!	dā̀wo	return!

GD 2.1.8 /ō/

dōkī̀	horse	lōkàcī	time
gṑbe	tomorrow	dāwō	return
kōmai	everything	sābō	new

GD 2.1.9 /a/

dàgà	from	darē	night
màcè	woman	sanī̀	know
hakà	thus	sarkī	emir
ìdan	if	wànè	which (m.)
gabàs	east	yànzu	now

GD 2.1.10 /ā/

ā'à	no	yārṑ	child
rānā	day	gṑdiyā	thanks
gyārā̀	repair	gyàɗā	peanuts
bāyā	back	yārā̀	children

GD 2.1.11 /ai/ (= /ay/ and /au/ (= /aw/)

aikī̀	work	kyaù	goodness, beauty
àkwai	there is	lau	very
bakwài	seven	yaù	today
laìfī	fault	ɗaukā̀	take
ma'àikàcī	worker		

GD 2.2 Short-Long Contrast in Final Position

The following are given in pairs. The final vowel of the item in the first column is short, that in the second long.

dāma	right hand	dāmā	opportunity
nagàri	a good person	na gàrī	one pertaining to the town
Sulè	(a nickname)	sulḕ	shilling
Jā̀ki	(a nickname)	jā̀kī	donkey
Dōkì	(a nickname)	dōkī̀	horse

UNIT 3

BASIC SENTENCES

Audu

afternoon to evening	yam̀mā
Good evening.	Baṛkā̀ dà yam̀mā.

Bello

Good evening!	Baṛkā̀ kàdai.

A

today	yaù
damp cold	sanyī
ease	sauƙī
to some extent, a little	dà sauƙī
Today is not so cold. (i.e. The cold has let up a bit.)	Yaù sanyī dà sauƙī.

B

yes	ī
there is not, there is no --; without	bāˋ
fault	laìfī
there's no fault [to be found in it]	bāˋ laìfī
Yes, I wouldn't object [to saying that].	ī̄, bāˋ laìfī.

A

where is (it, he - m.)	ìnā nḕ
office	ōfìs

consul	jàkādà
the office of the consul	ōfìshin jàkādà
American Consul	jàkādàn Amìṛkà
Where is the American Consulate?	Ìnā́ nḕ ōfìshin jàkādàn Ámìṛkà?

B

east	gabàs
west	yam̀ma
it's east (of: /dà/)	yanā̀ gabàs
market place	kā̀suwā
It's east of the market place.	Yanā̀ gabàs dà kā̀suwā.

A

distance	nīsā
far ('with distance')	dà nīsā
from	dàgà
here	naǹ
Is it far from here?	Dà nīsā dàgà náǹ?

B

no	ā'à
near	kusa
No, it's close.	Ā'à, kusa nḕ.

A

thank	gōdè / gōdḕ
Thank you ('I thanked').	Nā gōdḕ.

B

worry	dā̀mu
Think nothing of it! (Don't worry!')	Kadà kà dā̀mu.

GRAMMATICAL NOTES

Note 3.1 Consonants

Hausa has the following consonants:

Plain Voiceless	p t k	f h s c sh '		
Glottalized Voiceless	ƙ	ts		
Plain Voiced	b d g	z j		r ṛ l m n w y
Glottalized Voiced	ɓ ɗ			

Following are some general hints on the pronunciation of the consonants.

/p t k/ do not have as strong a puff of breath after them (aspiration) as English /p t k/ in such words as pa, toe, coo. Compare Hausa /tṑ/ 'yes', /kū/ 'you'. The Hausa sounds are lightly but consistently aspirated before vowels. The /t/'s in both /tṑ/ 'yes' and /asìbitī̀/ 'hospital' are lightly aspirated. Contrast English toe and pretty.

/p/ is rather rare in Hausa, sometimes alternating with /f/.

/b d g/ are much like English before, for example, the vowel /a/. For [b^w] etc. see below. /s z/ are like English s in seal, z in zeal.

/c/ is like ch of church: /cīwṑ/ 'illness'. /sh/ (phonetically [š]) is like sh of sheep: /shī/ 'he'; /j/ is like j of judge: /jiyà/ 'yesterday'.

The glottal stop /'/ occurs initially but is not written: /'aykī̀/ 'work' written *aiki*. It is normally written when medial: /'ā'à/ 'no', written *a'a*. (Utterance final short vowels are checked by a glottal stop, as well as some long vowels.)

The glottalized consonants /ƙ ts ɓ ɗ/ begin with the pronunciation of the consonant and are released with a glottal stop. /ts/ is a writing of glottalized *s*: [sʔ]. Examples are: /ƙalau/ 'very very', /tsṑrō/ 'fear', /kàrɓā/ 'receive', /ɗaùkē/ 'take'.

The consonants /k g/ are palatalized [k̯ ĝ] and may have a *y* off-glide before /i/ and /e/: /jā̀ki/ [k̯^{y}] 'donkey' /bā̀kī/ [k̯^{y}] 'mouth', /gidā/ [ĝ] 'house', /kē/ [k̯] 'you (f. sg.)'. They are also [k̯ ĝ] before /y/: /kyaù/ 'goodness', /gyārā̀/ 'repair'.

/b ɓ k ƙ g/ are labialized (pronounced with rounded lips, usually with a *w* off-glide) before /u/ (short), /o/ and /ō/. While the lips are rounded before /ū/ also, there is no *w* off-glide. Examples: /bùhū/ [b^w] 'sack' /d'an bōkṑ/ [b^w], [k^w] 'person educated along western lines', /ɓuntū/ [ɓ^w] 'rice-husks', /ɓōyḕ/ [ɓ^w] 'hide', /kùnnē/ [k^w] 'ear', /kō/ 'or', /ƙùndū/ [ƙ^w] 'gizzard', /ƙōfā/ [ƙ^w] 'doorway'.

The two *r*'s are not distinguised in the ordinary spelling. /r/ is a single flap of the tongue against the ridge back of the upper teeth: /ruwā/ 'water'. /ṛ/ is a trill, produced by vibration of the tongue tip against the ridge back of the upper teeth: /hàṛbā/ 'kick'. The same word may have /r/ in one form and /ṛ/ in another: /bàri/ 'leave!' /yā baṛ shì/ 'he left him'.

Before most other consonants /r/ and /l/ have a slight vocalic release, a very short vowel occurring in this position. Before /w/ this is [^{u}], before [y] it is [^{i}]. A vowel /i/ or /e/ in the next syllable gives a short [^{i}] release. Otherwise the vowel before /r/ or /l/ colors the release.

Compare:

garwā	[$r^{u}w$]	gasoline can	ƙwaƙwalwā	[$l^{u}w$]	'brain'
ƙaryā	[$r^{i}y$]	lie	tā̀kàlmī	[$l^{i}m$]	'sandal'
sarkī	[$r^{i}k$]	emir	tākalmā̀	[l^m]	'sandals'

/ṛ/ does not have any such release.

The spelling is not consistent in the writing of /n/ and /m/. A final /n/ (pronounced like the ng of sing, with nasalization of the preceding vowel) is sometimes written m, as in /kullum/ 'every day'. Before /m/ or /b/ an /n/ is regularly replaced by an /m/, though the spelling remains the same: ubanmu 'our father' is /ùbammù/. /n/ is regularly ng of sing before /k ƙ g y '/: /sanyī/ [ŋy] 'cold'. /n/ may be /l/ before /l/.

/y/ is a semivowel of high [i] quality. Initial /y-/ sounds like [^{i}y-]. Initial /w/, being a semivowel of high [u] quality, sounds like [^{u}w-]. Examples: /yā̀/ 'how', /wā̀/ 'who'. /y/ and /w/ are not consistently represented in the spelling. When they occur after vowels, as in /kay/ 'you' and /kyaẁ/ 'external goodness', they are spelled with i and u respectively: kai, kyau.

Particular care must be taken to pronounce long consonants long. These are represented by doubling the consonant: /dabbā̀/ 'animal', /sànnu/ 'hello'. In the case of the glottalized consonants, the glottal release occurs only at the end of the long consonant: /ƙàƙƙarfā/ [k:ʔ] 'very strong one'.

Note 3.2 /-nē/ of equivalence

ìnā nḕ

kusa nḕ

/nḕ/ (low tone after a preceding high; high /nē/ after a preceding low) means 'is' (usually in an equational sense) with reference to masculine or plural nouns. Contrast /àkwai/ 'there is', referring to existence. More detail on usage will be given later. There is another form for equivalence for feminine, /cē/.

GRAMMATICAL DRILL

GD 3.1 Consonants

/t/	tābā̀	tobacco	fìta	go out!
	tàfi	go	ma'àikàtā	workers
	taṛà	nine	maǹta	forgetting
	tā̀re	together	mā̀tā	wife
	tā̀rō	meeting	mùtùm	man
	tṑ	yes	watā̀	moon
	tùkùnā	not yet	zàtō	thinking
/k/	kàmā	one like	àkwā̀tī̀	box
	kātākō	lumber	cikī̀	stomach
	kìrā	call!	hakà	thus
	kō'ìnā	everywhere	hankàlī	good sense
	kṑyō	learn	makaṛantā	school
	kuɗī	money	tā̀kàlmī	shoe
/ƙ/	ƙwallō	soccer	sā̀ƙō	message
	ƙaryā	lie	sauƙī	ease
	ƙàrshē	end	wàtàƙīlà	perhaps
	ƙalau	very well		
/b/	bàbbā	big	ɓāyā	back
	bakwài	seven	biyu	two

/ɓ/	ɓuntū̀	rice husks	kàrɓā	receive
	ɓōyḕ	hide	lēɓḕ	lip
/d/	dabbā̀	animal	darē	night
	dāwō	return	dōkī̀	horse
/ɗ/	ɗaya	one	kā̀faɗā̀	shoulder
	ɗā	son	kaɗai	only
/g/	ganī	see	dàgà	from
	gidā	house	rī̀gā	robe
/f/	fìtā	going out	tàfi	go
	fārā̀	begin	dafā̀	cook
/h/	haṛ	until	hū̀lā	hat
	hàṛbā	shooting	tàho	come!
/s/	sābō	new	gabàs	east
	sàuka	arrive	nīsā	distance
	sū	they		
/ts/	tsūfā	grow old	tsuntsū	bird
	tsṑrō	fear		
/z/	zo	come	yànzu	now
	zàtō	thinking		
	zaunā̀	sit		
/c/	cē`	say	itā̀cē	tree
	cīwṑ	sickness	àbinci	food

/j/	jàkādā̀	consul		
/sh/	shī	he	ōfìshiǹ	the office
	shiryā̀	prepare	yàushè	when
/'/	ā'à	no	(')ìnā	where
	ma'àikàtā	workers	kō'ìnā	everywhere
	'yā	daughter	nà'am	yes
/r/	ruwā	water	wurī	place
	rēnā̀	despise	irī̀	kind
/ṛ/	muṛnā̀	joy	yā baṛ shì	he left him
	àṛbà'in	forty	bìyaṛ	five
	taṛà	nine		
/l/	lā̀bārī̀	news	kullum	every day
	lāfiyā̀	well-being	mādàllā	thanks

/r/, /l/ before other consonants

ƙarfḕ	metal	kalwā	seeds of locust-bean tree
sarkī	emir	àlfadarī	mule
bùdurwā	girl	àlgaitā̀	a type of flute
angùryā	cotton seed	àlƙalàmī	pen
garwā	gasoline tin	àlbàshī	salary

/m/	maǹtā	forget	mū	we
	mùtum̀	man	mātā	wives
/n/	nēmā	searching	naǹ	here
	nī	I	ìdan	if

/w/	watā̀	month	yaù	today
	nawà	how much	kyaù	goodness
/y/	yā̀yā̀	how	ìyālī̀	family
	yāwṑ	walking	kai	you
			sai	until

Single and double consonants.

àljanā	female Jinn	àljannà	paradise
àljanī	male Jinn	àljànnū	Jinn (pl.)
dabā̀	(name of a play in the game /ludò/	dabbā̀	animal
yā sanī̀	he knows	yā san nì	he knows me

UNIT 4

BASIC SENTENCES

Bello

Good morning, Shehu.	Ìnā kwānā Shḗhù?

Shehu

Fine.	Lāfiyā̀ lau.

B

he came	yāzō
house, compound	gidā
your (m.) house	gidankà
night	darē
at night	dà dare
Did Mamman come to your house at night?	Mammàn yāzō gidankà dà daré?

S

they came	sunzō
direction	wajē
place of; about; towards	wajen
metal; o'clock	ƙarfḕ
nine	taṛà
Yes, they came about nine o'clock.	Ī, sunzō dà wajen ƙarfḕ taṛà.

B

you (m.) came	kāzō
message; item sent by someone	sā̀ƙō
the message	sā̀ƙoǹ

he said to you (m.), he told you (m.)	yā gayā̀ makà
the message which he told you	sā̀ƙon dà ya gayā̀ makà
Did you bring the message he gave you ('did you come with the message which he said to you')?	Kāzō dà sā̀ƙon dà ya gayā̀ mákà?

S

he forgot	yā maǹtā
I forgot [it].	Nā maǹtā.

B

she came	tāzō
cigarette(s); tobacco	tābā̀
Did Halima come with cigarettes?	Hàlīmà tāzō dà tā́bā̀?

S

perhaps	wàtàƙīlà/wataƙīlà/watakīlà
he went out	yā fìta
I didn't go out	bàn fìta ba
I saw	nā ganī
Perhaps, I didn't go out and see.	Wàtàƙīlà, bàn fìta nā ganī ba.

B

if	ìdan
[or,	in]
messenger	māsinjà
he returned	yā dāwō

he said	yācē`
tell, say!	kàcē`
searching	nēmā
I'm searching, looking for	inā̀ nēmā
I'm looking for him	inā̀ nēmansà
If the messenger comes back, tell [him] I'm looking for him.	Ìdan māsinjà yā dāwō, kàcē` inā̀ nēmansà.

S

All right.	Tō`.

NOTES

Note 4.1 Verb: Perfective

nā gōdḕ	I thank	yā gayā̀ makà	he told you
nā maǹtā	I forgot	yā dāwō	he returned
nā ganī	I saw	tāzō	she came
kāzō	you came	sunzō	they came
yāzō	he came		

These are examples of the perfective aspect of the verb in Hausa. This aspect refers to action as completed. The reference may be to action in the past, present or future. It is most commonly used with reference to the past. For example, /yāzō/ in the Basic Sentences has reference to the past and is translated '(he) came'. In /nā gōdḕ/ 'I thank' there is reference to the present (I complete the act of thanking, therefore 'I thank'). Another example is /yā dā̀mu/ 'he's worried, bothered'. This verb means 'come into a state of worry or bother'. The completion of that act results in a present condition: 'he has come into a worried state' = 'he's worried'. In /ìdan māsinjà yā dāwō/ 'when the messenger returns' the reference is to the future. It is, however, referring to an act which will then be completed. In lists of forms and in the build-ups of the Basic Sentences the perfective will nearly always be translated as past. This is for convenience only. The student must remember that it is not a past tense.

The simple perfective illustrated here has prefixes indicating 'I', 'you (masculine singular)', 'you (feminine singular)', etc. These prefixes also indicate the perfective aspect, as will be clear when other shapes of prefixes are discussed. These prefixes are usually written separately in the ordinary orthography (as /na gode/). With verbs of one syllable they are here written together with the verb (as /yazo/), following informal usage. Using /zo/ as a sample verb we have the following forms in the perfective:

nāzō	I came	munzō	we came
kāzō	you (m. sg.) came	kunzō	you (pl.) came
kinzō	you (f. sg.) came		
yāzō	he came	sunzō	they came
tāzō	she came		
		anzō	someone came

/yāzō/ more specifically means 'a third person, referring to one represented in Hausa by a masculine noun, came'. /tāzō/ likewise refers to one represented in Hausa by a feminine noun. For example, /jàkādā̀/ is masculine. We may say /jàkādā̀ yāzṓ?/ 'did a consul come?', /ī, yāzō/ 'yes, he came'. /Hàlīmà/ is feminine, so we may say /Hàlīmà tāzṓ?/ 'did Halima come?', /ī, tāzō/ 'yes, she came'. Note also that there are separate forms in the singular for 'you' in addressing a man and 'you' in addressing a woman. /anzō/ is impersonal. It indicates that coming was done by a person or person or persons not specified.

The prefixes themselves fall into two groups, those which have high tone and length (/nā/, /kā/, /yā/, /tā/) and those which have high tone and /n/ (/kin/, /mun/, /kun/, /sun/, /an/).

A separate noun subject serves to specify who did the action: /Mammàn yāzō/ 'Mamman came', /yār̀ā sunzō/ 'children came', /Mammàn dà Hàlīma̎ sunzō/ 'Mamman and Halima came'.

Other verbs which have occurred take these same prefixes in the perfective:

nācḕ	I said	mun dāwō	we returned
sun fìta	they went out	yā ganī	he saw
mun gayā̀	we told	kun maǹtā	you (pl.) forgot
tā gōdè	she thanked	an sàuka	someone arrived

Verbs the perfective of which is not obvious from the related forms which have occurred are:

yā kwāna	he spent the night	yā nḕmā	he looked for
yā kusa	he approached, neared		

From the point of view of pronunciation it should be noted that the prefixes in /-n/ are /kim/, /mum/, /kum/, /sum/ and /am/ before /m/ or /b/: /mum maǹtā/ 'we forgot' (written, of course, /mun manta/). (See Note 3.1)

Note 4.2 Verb: Relative Perfective

Kazo da saƙon da ya gaya maka?

/ya gayā̀/ in this sentence is the relative perfective form 'which he told'. The prefixes of the relative perfective will be explained in Note 19.1. Their use is minimized until that time, but occasional relative forms will occur. Those which are allowed to occur have a short vowel where the perfective itself has a long vowel:

nā gayā̀	I told	na gayà	which I told
kā gayā̀	you told	ka gayà	which you told
yā gayā̀	he told	ya gayà	which he told
tā gayā̀	she told	ta gayà	which she told

Other relative forms will be found in Units 19 and 20.

Note 4.3 Noun: /-ǹ/ 'the' (m.) and (pl.)

sā̀ƙoǹ

The suffix /-ǹ/ added to masculine (or plural) nouns is roughly equivalent to English 'the'. If the syllable to which it is added is high, it is low and marked with / ̀/, as above. If the noun ends on a low tone, /-ǹ/ simply continues the low tone and is unmarked: /māsinjàn/ 'the messenger'. (The feminine suffix is discussed in Note 5.2.) The vowel before this suffix is short. Note that /sā̀ƙon dà/ has a different /n/ (See Note 5.1.2). It may also be /sā̀ƙoǹ dà/.

Note 4.4 Adverbials: Short Vowel

darē	night
Yāzō dà dare.	He came at night.

Many nouns which have a final long vowel otherwise have a short final vowel when used adverbially, as in the expression /dà dare/ 'at night'. /darē/ with a long vowel names 'night'. One might, for example, say in a folk tale /yāzō dà darē/ 'he came with Night'. Compare also:

rānā	day, sun	dà rāna	during the day
yam̀mā	evening	dà yam̀ma	in the evening

For example,

Nā dā̀mu dà rānā.	I'm bothered by ('with') the sun.
Nā dā̀mu dà rāna.	I'm bothered in the afternoon.

(/dà rāna/ refers to [usually late] morning or early afternoon.)

Note 4.5 Verb: Verb with /dà/

Many verbs are regularly used with /dà/, as /dā̀mu/ in the examples above. Some verbs may take a direct object or be followed by /dà/. One of these is /maǹtā/: /yā maǹtā dà sā̀ƙoǹ/ 'he forgot the message'. Compare Note 6.1.

GRAMMATICAL DRILL

Beginning with this unit the majority of the drills are substitution drills. Other types also occur, including sample drills, variation drills, question and answer drills, transformation drills, etc. There is often a combination of two or more types. As substitution drill is basic, it is explained here in some detail.

In Simple Substitution Drill the first sentence has an item underlined. On the left in the next line is given the word (or words) to be substituted for this item. This is the 'cue' or 'key word'. For example:

Statement -		Mammàn yāzō.	Student repeats after instructor.
Cue -	Bellò		Student says: Bellò yāzō.

This would be given on the tape in the following way: (Tape gives) Mammàn yāzō. (Space is left for student to repeat /Mammàn yāzō/) (Tape gives) Bellò. (Space is left for student to say /Bellò yāzō/.)

7

(Tape gives) Bellò yāzō. (Space is left for student to repeat this confirmation sentence, /Bellò yāzō/.) And so on through the drill.

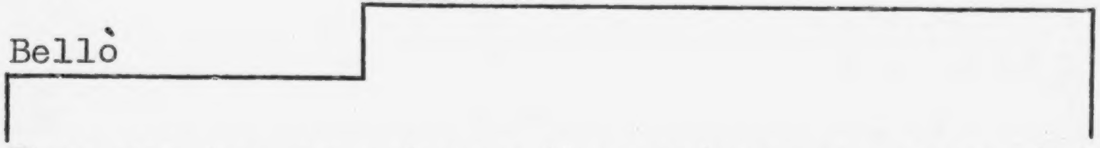
Such a drill will be written:

	Mammàn yāzō.
Bellò	Bellò yāzō.
Yūsufù	Yūsufù yāzō. etc.

The student should notch a card, so that when using the book during drill (either in class or using the tape), he may cover the 'answer':

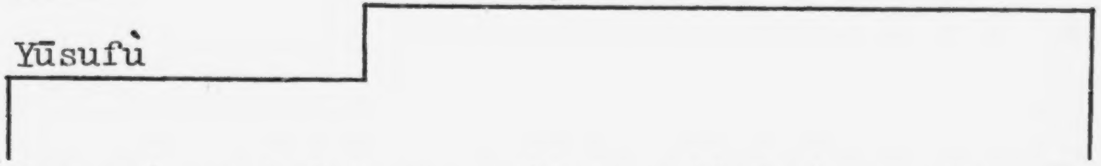
Mammàn yāzō

Bellò



This way he may make up the sentence as indicated by the key word, then lower the card, checking on the correctness of his answer and revealing the next key word:

	Mammàn yāzō.
Bellò	Bellò yāzō.
Yūsufù	



Special instructions will be added where necessary.

In Substitution-Correlation drills the student must make any other necessary changes in the sentence required by the grammatical structures.

For example:

	Mammàn yāzō
Hàlīmà	Hàlīmà tāzō.
Yūsufù dà Bellò	Yūsufù dà Bellò sunzō.

The changes /yā/to /tā/ to /sun/ must be made in accordance with the subject used.

Progressive or random substitutions may be called for:

Progressive Substitution

	Mammàn yāzō dà dare.
Hàlīmà	Hàlīmà tāzō dà dare.
dāwō	Hàlīmà tā dāwō dà dare.
rānā	Hàlīmà tā dāwō dà rāna. etc.

Random Substitution

	Mammàn yāzō dà tābā̀.
māsinjà	Māsinjà yāzō dà tābā̀.
sàƙon	Māsinjà yāzō dà sāƙon.
yaù	Māsinjà yāzō yaù.
dāwō	Māsinjà yā dāwō yaù. etc.

For translations of selected drill sentences in this and the following units see Appendix 2.

GD 4.1 Verb: Perfective - Simple Substitution Drill

	Yāzō gidankà dà dare.
nā	Nāzō gidankà dà dare.
tā	Tāzō gidankà dà dare.
mun	Munzō gidankà dà dare.
sun	Sunzō gidankà dà dare.
an	Anzō gidankà dà dare.

	Sunzō dà wajen ƙarfḕ taṛà.
yā	Yāzō dà wajen ƙarfḕ taṛà.
kın	Kınzō dà wajen ƙarfḕ taṛà.
tā	Tāzō dà wajen ƙarfḕ taṛà.
nā	Nāzō dà wajen ƙarfḕ taṛà.
an	Anzō dà wajen ƙarfḕ taṛà.
kun	Kunzō dà wajen ƙarfḕ taṛà.
kā	Kāzō dà wajen ƙarfḕ taṛà.
mun	Munzō dà wajen ƙarfḕ taṛà.

	Yā dāwō gıdankà lāfıyā̀.
tā	Tā dāwō gıdankà lāfıyā̀.
mun	Mun dāwō gıdankà lāfıyā̀.
sun	Sun dāwō gıdankà lāfıyā̀.
kā	Kā dāwō gıdankà lāfıyā̀.
nā	Nā dāwō gıdankà lāfıyā̀.
kun	Kun dāwō gıdankà lāfıyā̀.

	Nā fìta dà dare.
sun	Sun fìta dà dare.
mun	Mun fìta dà dare.
yā	Yā fìta dà dare.
tā	Tā fìta dà dare.
kun...?	Kun fìta dà daré?
kın	Kın fìta dà daré?
kā	Kā fìta dà daré?

	Wàtàƙīlà nā maǹtā dà tābā̀.
kā	Wàtàƙīlà kā maǹtā dà tābā̀.
yā	Wàtàƙīlà yā maǹtā dà tābā̀.
tā	Wàtàƙīlà tā maǹtā dà tābā̀.
sun	Wàtàƙīlà sun maǹtā dà tābā̀.
kun	Wàtàƙīlà kun maǹtā dà tābā̀.
mun	Wàtàƙīlà mun maǹtā dà tābā̀.
an	Wàtàƙīlà an maǹtā dà tābā̀.

	Ìdan sun fìta bā` laìfī.
dāwō	Ìdan sun dāwō bā` laìfī.
zō	Ìdan sun zō bā` laìfī.
ganī	Ìdan sun ganī bā` laìfī.
maǹtā	Ìdan sun maǹtā bā` laìfī.
cē`	Ìdan sun cē` bā` laìfī.

GD 4.2 Substitution-Correlation Drill

	Bellò yā dāwō dà rāna.
Yūsufù	Yūsufù yā dāwō dà rāna.
Hàlīmà	Hàlīmà tā dāwō dà rāna.
māsinjà	Māsinjà yā dāwō dà rāna.
Mammàn dà Yūsufù	Mammàn dà Yūsufù sun dāwō dà rāna.

Random Substitution and Substitution-Correlation Drill.

	Mūsā yācḕ yā maǹtā dà sā̀ƙoǹ.
tā	Mūsā yācḕ tā maǹtā dà sā̀ƙoǹ.
mun	Mūsā yācē mun maǹtā dà sā̀ƙoǹ.
sun	Mūsā yācḕ sun maǹtā dà sā̀ƙoǹ.
Hàlīmà	Hàlīmà tācḕ sun maǹtā dà sā̀ƙoǹ.
kun	Hàlīmà tācḕ kun maǹtā dà sā̀ƙoǹ.
kin	Hàlīmà tācḕ kin maǹtā dà sā̀ƙoǹ.
an	Hàlīmà tācḕ an maǹtā dà sā̀ƙoǹ.
nā	Hàlīmà tācḕ nā maǹtā dà sā̀ƙoǹ.
Bellò	Bellò yācḕ nā maǹtā dà sā̀ƙoǹ.
sun	Bellò yācḕ sun maǹtā dà sā̀ƙoǹ.
yār̀ā	Yār̀ā suncḕ sun maǹtā dà sā̀ƙoǹ.

Substitution-Correlation Drill

	Yārṑ yā gayā̀ makà lā̀bārī̀.
Yūsufù	Yūsufù yā gayā̀ makà lā̀bārī̀.
yār̀ā	Yār̀ā sun gayā̀ makà lā̀bārī̀.
Hàlīmà	Hàlīmà tā gayā̀ makà lā̀bārī̀.
jàkādàn Amìṛkà	Jàkādàn Amìṛkà yā gayā̀ makà lā̀bārī̀.
Bellò dà Mammàn	Bellò dà Mammàn sun gayā̀ makà lā̀bārī̀.
nā	Nā gayā̀ makà lā̀bārī̀.
mun	Mun gayā̀ makà lā̀bārī̀.

	Mammàn yāzō gidankà dà wajen ƙarfḕ biyu.
Hàlīmà	Hàlīmà tāzō gidankà dà wajen ƙarfḕ biyu.
Mammàn dà Hàlīmà	Mammàn dà Hàlīmà sunzō gidankà dà wajen ƙarfḕ biyu.
Jàkādàn Amịrkà	Jàkādàn Amịrkà yāzō gidankà dà wajen ƙarfḕ biyu.
Yūsufù	Yūsufù yāzō gidankà dà wajen ƙarfḕ biyu.
yā̀rā	Yā̀rā sunzō gidankà dà wajen ƙarfḕ biyu.
Yūsufù dà Bellò	Yūsufù dà Bellò sunzō gidankà dà wajen ƙarfḕ biyu.
yārṑ	Yārṑ yāzō gidankà dà wajen ƙarfḕ biyu.
māsinjà	Māsinjà yāzō gidankà dà wajen ƙarfḕ biyu.
	Wàtàƙīlà Mammàn yā maǹtā yāzō dà sā̀ƙoǹ.
yā̀rā	Wàtàƙīlà yā̀rā sun maǹtā yāzō dà sā̀ƙoǹ.
māsinjà	Wàtàƙīlà māsinjà yā maǹtā yāzō dà sā̀ƙoǹ.
Hàlīmà	Wàtàƙīlà Hàlímà tā maǹtā yāzō dà sā̀ƙoǹ.
yārṑ	Wàtàƙīlà yārṑ yā maǹtā yāzō dà sā̀ƙoǹ.

GD 4.3 Variation Drill (for repetition)

Kun dā̀mu dà rānā́ nḕ?
    Ī, mun dā̀mu da rānā.
    Ī, nā dā̀mu dà rānā.

Sun dā̀mu dà rānā́ nḕ? [1]
    Ī, sun dā̀mu dà rānā.

---

[1] This may be used both in the sense 'Are they bothered by the sun?' and in the sense '*They* are bothered by the sun?' (don't be foolish!). The answer is to the first sense.

UNIT 5 BASIC SENTENCES

Audu

you (sg. m.)	kai
big (m., f.)	bàbbā
clerk (m.)	àkā̀wū
chief clerk	bàbban àkā̀wū
now	yànzu
Are you the chief clerk now, Musa?	Mūsā kai nḕ bàbban àkā̀wū yànzú?

Bello

No, Bello is.	Ā'à, Bellò nē.

A

you (pl.)	kū
how much, how many?	nawà
you (pl.) will go to	zā̀ku
England	Ingìlà
next year	bàɗī
How many of you are going to England next year?	Kū nawà zā̀ku Ingìlà bàɗī́?

B

I	nī
alone, only	kaɗai
Just Sani and myself.	Nī dà Sāni nḕ kaɗai.

A

he heard, felt, perceived	yāȷı
he took	yā ɗàukā
new (m.)	sābō
pl.	sā̀bà̀bbī
worker	ma'àıkàcī
pl.	ma'àıkàtā
new workers	sā̀bàbbın ma'àıkàtā
someone took [on] workers; workers were hired	an ɗàukı ma'àıkàtā
I heard they've taken on [some] new workers.	Nāȷı an ɗàukı sā̀bàbbın ma'àıkàtā.

B

at	á
what, which? (f.)	wàcè
place of work (f.)	ma'aıkatā
At what office?	À wàcè ma'aıkatā́?

A

our place of work	ma'aıkataṛ mù
At our office.	À ma'aıkataṛ mù.

B

until, up to	haṛ
they	sū
How many of them are there? ('up to how many [are] they')	Haṛ sū náwà?

A

man	mùtum̀
seven	bakwài
About seven people.	Wajen mùtum̀ bakwài.

B

goodness, beauty	kyaù
That's good ('with good').	Dà kyaù.

NOTES

Note 5.1 Pronoun

Note 5.1.1 Independent Pronoun

Kai ne babban akawu yanzu Musa?

Kū nawa zaku Ingila badi?

Nī da Sani ne kaɗai.

Har sū nawa.

/nī/ 'I' /kai/ 'you (masculine singular)', /kū/ 'you (plural)' and /sū/ 'they' are examples of pronouns used as separate words. (Note that while /nā/, /kā/, etc. [Note 4.1] are usually written separately, they are really prefixes to the following verb.) The full set of these independent pronouns is:

nī	I	mū	we
kai	you (m. sg.)	kū	you (pl.)
kē	you (f. sg.)		
shī	he	sū	they
itā	she		

While /shī/ is translated as 'he' and /itā/ as 'she', it should be emphasized that these refer to items classified as 'masculine' or 'feminine' in Hausa (see below, Note 5.1.2) and are not to be generally equated with 'he' and 'she' in English. Either may be 'it' in English, should the English so require.

All of these pronouns with long vowel also occur with short vowel. They are more frequently long.

Since the Hausa verb includes an affix which indicates the person, the independent pronouns are used with the verb only for emphasis or contrast. Note that only one of the above sentences involves a verb: 'how many of you (independent pronoun) you (suffix) are going to England next year?'. (For the verb /zā̀-/ see Note 15.1)

Note 5.1.2 /ma-/ plus Suffix Pronouns

Kazo da saƙon da ya gaya maka?

Suffix pronouns are also used after /ma-/ 'to, for'. /makà/ 'to you (masculine singular)' is an example. The complete set is:

minì	to me, for me	manà	to us, for us
makà	to you, for you (m.sg.)	makù	to you, for you (pl.)
makì	to you, for you (f.sg.)		
masà	to him, for him	masù	to them, for them
matà	to her, for her		

Note that before /nì/ the form is /mi-/. The /-nà/ 'us' is also to be noted as contrasting with /mū/, /-mù/ in form.

Before nouns /wà/ is used, as in /yā gayā̀ wà ma'àikàtaǹ/ 'he said to the workers'. /ma-/ may be heard before nouns in other Hausa dialects. (In addition to /minì/ one may also hear /mikì/, /mukù/ and /musù/. /manì/ and /mamù/ are used by other speakers.)

Note 5.1.3 /n/, /ṛ/ plus Suffix Pronouns

The use of the suffix pronouns after /n/ and /ṛ/ are best considered as part of the larger picture of the noun-n-noun construction which is discussed in the following note.

Note 5.2 Noun-n-Noun Construction

ofishin jakadan Amirka

sababbin ma'aikata

gidanka

ma'aikatarmu

saƙon da ya gaya maka

Hausa nouns are masculine (as /ōfìs/, /gidā/, /sā̀ƙō/), feminine (as /ma'aikatā/) or plural (as /sā̀bàbbī/).

The above are examples of the 'noun-n-noun' construction. In this construction the first noun is followed by /n/ (if masculine or plural) or /ṛ/ (if feminine). What follows the /n/ or /ṛ/ modifies or limits in some way what precedes. For convenience we call this the noun-n-noun (NnN) construction. The word 'noun' is used here to include a noun or what may be substituted for it. We have, for example:

noun	n	noun	sababbin ma'aikata
noun	n	noun phrase	ofishin jakadan Amirka
noun	n	pronoun	gidan ka
noun	n	/dà/ clause	saƙon da ya gaya maka

The modification or limitation of the second 'N' in the above examples may be described somewhat as follows:

ofishin jakadan Amirka	Here the second N is another NnN phrase. The 'office' is described as the 'American consul' office.

sababbin ma'aikata	the workers-type new ones
gidanka	the you-reference house
ma'aikatarmu	the we-reference office
saƙon da ya gaya maka	the which he said to you message

Other examples with the second noun a noun or noun phrase are:

wajen ƙarfe tara	direction of 9:00
wajen mutum bakwai	direction of man seven
babban akawu	big (one of) clerk
bayan kwana biyu	back of two days
kwanan iyali	passing night of family

For convenience /n/ is consistently translated 'of' in these examples. The same limitation or modification principle is seen here.

The nouns /sàbàbbī/ 'new ones' and /bàbbā/ 'big one' belong to a sub-class of nouns sometimes referred to as 'adjectives'. They have masculine, feminine and plural forms. These two (and a number of other similar nouns) occur in first position in NnN constructions. (There are also nouns corresponding to English adjectives which occur in the second noun position.) The forms of 'new' are:

m	f	pl
sābō	sābuwā	sàbàbbī

/bàbbā/ has the same form for masculine and feminine and has an irregular plural, /maǹyā/. It should be remembered that /sābō/ means 'a new one (m.)' /sābuwā/ 'a new one (f.)', in other words, that they are nouns, even though a special class of such.

/nēmansà/ 'looking for him' is an example of the same /-n/ plus suffix. /nēmā/ 'looking for' is a verbal noun, so that it takes a noun construction. (Contrast the pronoun objects of the verb in Note 6.1.)

Several examples above have shown that the /n/ (or /r/) may be followed by a suffix pronoun. Such suffix pronouns are usually the equivalent of 'your', 'his', etc. Compare:

Suffix	masculine noun			
-kà	gidankà	your house	ma'aikataṛkà	your place of work
-kì	gidankì	your (f.) house	ma'aikataṛkì	your (f.) place of work
-sà	gidansà	his house	ma'aikataṛsà	his place of work
-tà	gidantà	her house	ma'aikataṛtà	her place of work
-mù	gidanmù	our house	ma'aikataṛmù	our place of work
-kù	gidankù	your house	ma'aikataṛkù	your place of work
-sù	gidansù	their house	ma'aikataṛsù	their place of work

The vowel before /n/ or /ṛ/ is always short. (/o/ may be replaced by /wa/, /e/ by /a/, though not in spelling.) In some dialects /ṛ/ is replaced by a doubling of the following consonant: /ma'aikatakkà./

The forms for 'my' are different:

gidānā	my house	ma'aikatāta	my place of work

The /n/ of the masculine here has its full form /na/, with the length of the vowel being the reference to first person. In the same way /ṛ/ has its full form /ta/, with the same length. For practical purposes we may say the suffix for 'my' is /-nā/ for masculine, /-tā/ for feminine. The vowel before these is long. Note that /-nā/ is added to masculine nouns, /-tā/ to feminine nouns. Whether a man or woman is speaking does not matter. /-nā/ and /-tā/ may also sound short and be followed by a glottal stop. The /a/ is still clearly [a].

Note 5.3 Noun: /-ǹ/, /-ṛ̀/ 'the'

The use of /-ǹ/ as 'the' after masculine and plural nouns was mentioned in Note 4.3. The corresponding feminine suffix is /-ṛ̀/, as in /ma'aikataṛ̀/ 'the place of work'. Note that these suffixes are not the same as the /-n/ and /-ṛ/ of Note 5.1.2, though they have the same form if the noun has low tone on the last syllable. Compare:

/-ǹ/ /-ṛ̀/		/-n/ /-ṛ/	
àkā̀wuǹ	the clerk	àkā̀wun jàkādā̀	the consul's clerk
ìyālìn	the family	ìyālìnkù	your family
ma'aikataṛ̀	the place of work	ma'aikataṛsà	his place of work
lāfiyàṛ	the well-being	lafiyàṛtà	her health
yāràǹ	the children	yāràn mù	our children

Note 5.4 Interrogative /wàcè/

A wace ma'aikata?

/wàcè/ 'which?, what?' is the feminine counterpart of /wànè/ (Note 2.2). In this sentence it modifies the feminine noun /ma'aikatā/.

GRAMMATICAL DRILL

GD 5.1 Independent Pronoun

Simple Substitution Drill

	Nī dà Sāni nḕ kaɗai.
kai	Kai dà Sāni nḕ kaɗai.
sū	Sū dà Sāni nḕ kaɗai.
itā	Ita dà Sāni nḕ kaɗai.

mū	Mū dà Sāni nḕ kaɗai.
shī	Shī dà Sāni nḕ kaɗai.
kē	Kē dà Sāni nḕ kaɗai.
kū	Kū dà Sāni nḕ kaɗai.

	Kai nḕ bàbban àkā̀wū yànzú?
Mūsā	Mūsā nḕ bàbban àkā̀wū yànzú?
shī	Shī nḕ bàbban àkā̀wū yànzú?
māsinjà	Shī nḕ māsinjà yànzú?
Bellò	Bellò nē māsinjà yànzú?
shī	Shī nḕ māsinjà yànzú?
jàkādàn Amìṛkà	Shī nḕ jàkādàn Amìṛkà yànzú?
kai	Kai nḕ jàkādàn Amìṛkà yànzú?

In the following drill, substitute the proper pronoun for the noun(s) underlined when 'pronoun' (P) is given as the cue.

	Nā dā̀mu dà Mūsā.
P	Nā dā̀mu dà shī.
Hàlīmà	Nā dā̀mu dà Hàlīmà.
P	Nā dā̀mu dà itā.
Bellò	Nā dā̀mu dà Bellò.
P	Nā dā̀mu dà shī.
Bellò dà Hàlīmà	Nā dā̀mu dà Bellò dà Hàlīmà.
P	Nā dā̀mu dà sū.

GD 5.1.2 /-n/, /-ṛ/ and Suffix Pronoun

In the following drills the independent pronoun will be given as the cue. It is not intended to be the form to be substituted but only a reminder of what form to use. For example, the cue (kai) in the following means 'use the proper second person masculine singular pronoun in the place indicated':

	Aikìn Bellò bā`kyaù.
(kai)	Aikìnkà bā` kyaù.

In the written text such 'reminder' cues are put in parentheses, as here.

	Aikìn Bellò dà kyaù.
P	Aikìnsà dà kyaù.
Hàlīmà	Aikìn Hàlīmà dà kyaù.
P	Aikìntà dà kyaù.
Shēhù dà Mūsā	Aikìn Shēhù dà Mūsā dà kyaù.
P	Aikìnsù dà kyaù.
(kai)	Aikìnkà dà kyaù.
(kē)	Aikìnkì dà kyaù.
(kū)	Aikìnkù dà kyaù.
(mū)	Aikìnmù dà kyaù.
(nī)	Aikī̀nā dà kyaù.

Repeat this exercise with /bā`/: Aikìn Bellò bā` kyaù. etc.

	Lāfiyàṛ Hàlīmà ƙaláu?
P	Lāfiyàṛtà ƙaláu?
Mūsā	Lāfiyàṛ Mūsā ƙaláu?
P	Lāfiyàṛsà ƙaláu?

Mūsā dà Hàlīmà	Lāfıyàṛ Mūsā dà Hàlīmà ƙaláu?
P	Lāfıyàṛsù ƙaláu?
(kaı)	Lāfıyàṛkà ƙaláu?
(kū)	Lāfıyàṛkù ƙaláu?
(mū)	Lāfıyàṛmù ƙaláu?
(nī)	Lāfıyā̀tā ƙaláu?
(kē)	Lāfıyàṛkì ƙaláu?
	Kwānan Bellò nawà à Ámìṛka?
P	Kwānansà nawà à Ámìṛkà?
Hàlīmà	Kwānan Hàlīmà nawà à Ámìṛkà?
P	Kwānantà nawà à Ámìṛkà?
Bellò dà Hàlīmà	Kwānan Bellò dà Hàlīmà nawà à Ámìṛkà?
P	Kwānansù nawà à Ámìṛkà?
(kaı)	Kwānankà nawà à Ámìṛkà?
(mū)	Kwānanmù nawà à Ámìṛkà?
(kū)	Kwānankù nawà à Ámìṛkà?
(nī)	Kwānānā nawà à Ámìṛkà?
(kē)	Kwānankì nawà à Ámìṛkà?
	Ìyālìn Shēhù sun sàuka lāfıyā̀.
P	Ìyālìnsà sun sàuka lāfıyā̀.
(kaı)	Ìyālìnkà sun sàuka lāfıyā̀.
(nī)	Ìyālī̀nā sun sàuka lāfıyā̀.
	Àkwaı lā̀bārī̀ gàme dà ìyālìn Shḗhù?
(shī)	Àkwaı lā̀bārī̀ gàme dà ìyā́lìnsà?
(kaı)	Àkwaı lā̀bārī̀ gàme dà ìyā́lìnkà?
(nī)	Àkwaı lā̀bārī̀ gàme dà ìyālī̀nā́?

	Nā maǹtā bāyan Bellò bā` lāfıyȁ.
P	Nā maǹtā bāyansà bā` lāfıyȁ.
Hàlīmà	Nā maǹtā bāyan Hàlīma bā` lāfıyȁ.
P	Nā maǹtā bāyantà bā` lāfıyȁ.
Bellò dà Shēhù	Nā maǹtā Bellò dà Shēhù bā` lāfıyȁ.
P	Nā maǹtā bāyansù bā` lāfıyȁ.
(kū)	Nā maǹtā bāyankù bā` lāfıyȁ.
(kaı)	Nā maǹtā bāyankà bā` lāfıyȁ.
(kē)	Nā maǹtā bāyankì bā` lāfıyȁ.
	Kadà kà dȁmu, bāyankà ƙalau nȅ.
(shī)	Kadà kà dȁmu, bāyansà ƙalau nȅ.
(ıtā)	Kadà kà dȁmu, bāyantà ƙalau nȅ.
(sū)	Kadà kà dȁmu, bāyansù ƙalau nȅ.
(nī)	Kadà kà dȁmu, bāyānā ƙalau nȅ.

GD 5.1.3 Pronoun after /ma-/

	Yā gayȁ matà sȁƙoǹ dà dare.
(shī)	Yā gayȁ masà sȁƙoǹ dà dare.
(mū)	Yā gayȁ manà sȁƙoǹ dà dare.
(kē)	Yā gayȁ makì sȁƙoǹ dà dare.
(sū)	Yā gayȁ masù sȁƙoǹ dà dare.
(nī)	Yā gayȁ mınì sȁƙoǹ dà dare.
(kū)	Yā gayȁ makù sȁƙoǹ dà dare.
(kaı)	Yā gayȁ makà sȁƙoǹ dà dare.

GD 5.2 Variation Drill

Variations on sentences in GD 5.1.2 (for repetition)

Kwānan Bellò nawà à Ámìṛkà?

Bellò kwānansà nawà à Ámìṛkà?

Kwānan Hàlīmà nawà à Ámìṛkà?

Hàlīmà kwānantà nawà à Ámìṛkà?

Kwānan Bellò dà Hàlīmà nawà à Ámìṛkà?

Bellò dà Hàlīmà kwānansù nawà à Ámìṛkà?

Lāfiyàṛ Hàlīmà ƙalau.

Hàlīmà lāfiyàṛtà ƙalau.

Lāfiyàṛ Mūsā ƙalau.

Mūsā lāfiyàṛsà ƙalau.

Lāfiyàṛ Hàlīmà dà Mūsā ƙalau.

Hālīmà dà Mūsā lafiyàṛsù ƙalau.

Substitution Drill

	Mammàn yā ɗàuki àlbā̀shinsà yaù.
Hàlīmà	Hàlīmà tā ɗàuki àlbā̀shintà yaù.
Mammàn dà Hàlīmà	Mammàn dà Hàlīmà sun ɗàuki àlbā̀shinsù yaù.
(nī)	Nā ɗàuki àlbā̀shīnā yaù.
(mū)	Mun ɗàuki àlbā̀shinmù yaù.
(kai)	Kā ɗàuki àlbā̀shinkà yaù.
(kē)	Kin ɗàuki àlbā̀shinkì yaù.
(kū)	Kun ɗàuki àlbā̀shinkù yaù.
	Mūsā yā gayā̀ makà jàkādàn Ingìlà yā sàuká?
bàbban àkāwū	Mūsā yā gayā̀ makà bàbban àkā̀wū yā sàuká?
uwaṛtà	Mūsā yā gayā̀ makà uwaṛtà tā sàuká? he. mother
Hàlīmà	Mūsā yā gayā̀ makà Hàlīmà tā sàuká?

	Wàtàƙīlà yā fìta wajen ƙarfḕ bakwài.
ƙarfḕ biyu	Wàtàƙīlà yā fìta wajen ƙarfḕ biyu.
yam̀mā	Wàtàƙīlà yā fìta wajen yam̀mā.
ƙarfḕ taṛà	Wàtàƙīlà yā fìta wajen ƙarfḕ taṛà.

Question and Answer Drill (for repetition)

Question	Answer
Haṛ sū náwà?	Wajen mùtum̀ biyu.
Haṛ kū náwà?	Nī dà Mūsā nḕ kaɗai.
Karfḕ nawà yànzú?	Wajen ƙarfḕ bakwài nē.

UNIT 6 BASIC SENTENCES

Audu

early morning, dawn	àsùbā̀
Good morning.	Baṛkā̀ dà àsùbā̀.

Bello

Good morning.	Barkā̀ kàdai.

A

Is your son around?	Yārònkà nā̀ kusá?

B

he sent	yā àikā
I sent him	nā àikēshì
No, I sent him to the market.	Ā'à, nā àikēshì kā̀suwā.

A

daughter	'yā
your daughter	'yaṛkà
Is your daughter here?	'Yaṛkà nā̀ ńaǹ?

B

mother	uwā
her mother	uwaṛtà
she took her	tā ɗàukēta
Her mother took her.	Uwaṛtà tā ɗàukēta.

A

horse	dōkī̀
he recovered	yā warkḕ
Has your horse gotten well?	Dōkìnkà yā wárkḕ?

B

not yet	tùkùnā
yesterday	jiyà / jiyā̀
(emphatic particle), in fact, indeed	mā
he kicked; he shot	yā hàṛbā
he kicked me; he shot me	yā hàṛbēnì
Not yet, just yesterday he kicked me.	Tùkùnā, jiyà mā yā hàṛbēnì.

A

he took	yā kai
some persons took him; he was taken	an kaishì

hospital	asìbitī̀
animal	dabbā̀
pl.	dabbōbī
Was he taken to the animal hospital?	An kaishì asìbitìn dabbōbī́?

B

always	kullum
he is taken; someone takes him	anā̀ kaishì
He's taken [there] regularly.	Kullum anā̀ kaishì.

NOTES

Note 6.1 Verb. Objects

nā àikēshì kā̀suwā

tā ɗàukētà

an ɗàuki sā̀bābbin ma'àikàtā

yā hàrbēnì

an kaishì asìbitìn dabbōbī

These examples show pronoun suffixes as objects of verbs. Some verbs (as /kai/) have the same form before pronoun suffixes as elsewhere, but most verbs are different (if only slightly) before pronoun suffixes than before noun objects. For example, the other verbs above have /-i/ before noun objects, as /ɗàuki/, and /-ē/ before pronoun objects, as /ɗàukē-/. Verbs having /-ē/ before pronouns and /-i/ before nouns are listed in dictionaries under the form without object, which has /-ā/: /àikā/, /ɗàukā/, etc. Some verbs vary only in vowel length: /yā maǹtā/, /yā maǹtāshì/, /yā maǹta 'yaṛsà/, with /ā/ before pronoun and /a/ before noun object.

Verbs taking objects ('transitive') verbs which have occurred in Units 1-6 are:

Form without object following	Form with pronoun object	Form with noun object
àikā	àikē-	àiki / àikì
ɗàukā	ɗàukē-	ɗàuki / ɗàukì
ganī	gan-	ga
hàṛbā	hàṛbē-	hàṛbi / hàṛbì
jī	jī	ji
kai	kai	kài
maǹtā	maǹtā-	maǹta / maǹtà
nèmā	nèmā-	nèmi / nèmì

Note the forms of /ganī/ 'see'. Note also that /maǹtā dà/ may be used instead of /maǹtā-/ and /maǹta/. (The tone may also be low on the /-i/ suffix before a noun object: /àikì/. It is normally left unmarked [high] in these units, but the variation should be noted.)

The pronoun suffixes to the verb may have either high or low tone. While no definite rule may be given, the tone is often the opposite of that of the preceding syllable: /yā ganshì/ 'he saw him', /yā àikēshì/ 'he sent him'. The pronoun object forms are: /-ni/, /-ka/, /-ki/, /-shi/, /-ta/, /-mu/, /-ku/, /-su/.

Note 6.2 Verb: Review

Note 6.2.1 Verb: Types

The verb forms in Note 6.1 provide examples of several verb types. With regard to the perfective we may list:

1. Verbs which have the same form in all cases: kai

2. Verbs the forms of which vary as to final vowel length but keep the same vowel:

màntā	mànta
jī	ji

3. Verbs with regular vowel alternation:

àikā	àikā-	àiki
ɗaukā	ɗàukē-	ɗàuki

4. Verbs with unpredictable variation:

ganī	gan-	ga

Note 6.2.2 Verb: Stem Vowel

The listing of verb types in Note 6.1 shows that the final vowel of the stem often varies, e.g. /àikā/, /àikē-/, /àiki/. The final stem vowel (the /-ā -ē -i/) is a suffix.

Secondly, the tone of the verb is not part of the root but is also an affix. To illustrate these two facts, we may take the root /aik-/ as an example.

There are two verbs for 'send': /àikā/ and /aikā̀/. The first has as object the person sent and has the /-ā -ē -i/ variation:

Yā àiki Shēhù	He sent Shehu.
Yā àikēshì	He sent him.

The object sent with Shehu is after /dà/:

Yā àiki Shēhù dà sā̀ƙòn.	He sent Shehu with the message.

Compare also:

Wā̀ ya àikā dà sā̀ƙòn?	Whom did he send with the message?

The other verb /aikā̀/ has the /-ā -a/ alternation as well as a different tone pattern and does not normally take a direct object. It is used with /dà/ to indicate the object sent:

Yā aikā̀ dà sāƙòn.	He sent the message.

The person to whom the message is sent is used with /wà/ (or /ma-/):

Yā aikā̀ wà Shēhù da sā̀ƙòn.	He sent the message to Shehu.
Yā aikā̀ masà dà sā̀ƙòn.	He sent him the message.

Compare the usage with /wā̀/:

Wā̀ ya aikā̀ wà dà sā̀ƙòn?	To whom did he send the message?

Here the /wà/ 'to' is placed after the verb 'Who (/wā̀/) did he send to (/wà/)'.

Note 6.3 Pronoun review

Following is a list of the pronoun forms which have occurred so far:

Independent	Suffix to verb	Suffix after /ma-/	Suffix to noun /n/	Perfective verb prefix
nī / ni	-ni / -nì	-nì	-nā	nā-
			-tā	
kai	-ka / -kà	-kà	-kà	kā-
kē / ke	-ki / -kì	-kì	-kì	kin-
shī / shi	-shi / -shì	-shì / -sà	-sà	yā-

itā / ita	-ta / -tà	-tà	-tà	tā-
mū / mu	-mu / -mù	-nà	-mù	mun-
kū / ku	-ku / -kù	-kù	-kù	kun-
sū / su	-su / -sù	-sù	-sù	sun-
--	---	---	---	an-

Note 6.4 /wajen/

I, sunzo da wajen ƙarfe tara.

Wajen mutum bakwai.

/wajē/ means 'direction'. With /n/ plus a following noun or pronoun it may mean 'to (so-and-so)' or 'at (so-and-so's place)': /wajensà/ 'to him; to his place; at his place'. It may also, as above, be equivalent to English 'about, approximately', as in the above examples.

Compare:

Nī nā mantà wajen.	I forgot the place. That is, I forgot where the place is I'm looking for: I forgot where it is; I forgot where he is, etc.
Dà sanyī wajen gidánsù?	Is it cold at their house?

GRAMMATICAL DRILL

GD 6.1 Verb Objects

	Mun àikēshì Ingìlà.
(sū)	Mun àikēsù Ingìlà.
(itā)	Mun àikētà Ingìlà.
(kai)	Mun àikēkà Ingìlà.

(kū)	Mun àıkēkù Ingìlà.
(sū)	Sun àıkēsù Ingìlà.
(nī)	Sun àıkēnì Ingìlà.
(mū)	Sun àıkēmù Ingìlà.
(kē)	Sun àıkēkì Ingìlà.

	Uwaṛtà tā ɗàukēnì.
(kaı)	Uwaṛtà tā ɗàukēkà.
(kē)	Uwaṛtà tā ɗàukēkì.
(shī)	Uwaṛtà tā ɗàukēshì.
(ıtā)	Uwaṛtà tā ɗàukētà.
(mū)	Uwaṛtà tā ɗàukēmù.
(kū)	Uwaṛtà tā ɗàukēkù.
(sū)	Uwaṛtà tā ɗàukēsù.

	An kaıshì kȁsuwā.
(sū)	An kaısù kȁsuwā.
(nī)	Nā kaısù kȁsuwā.
(ıtā)	Nā kaıtà kȁsuwā.
(kaı)	Kā kaıtà kȁsuwā.
(shī)	Kā kaıshì kȁsuwā.
(mū)	Mun kaıshì kȁsuwā.
(kē)	Mun kaıkì kȁsuwā.
(sū)	Sun kaıkì kȁsuwā.
(nī)	Sun kaınì kȁsuwā.
(kē)	Kın kaınì kȁsuwā.

	Dōkī̀ yā hàṛbēnì.
(mū)	Dōkī̀ yā hàṛbēmù.
(shī)	Dōkī̀ yā hàṛbēshì.
(sū)	Dōkī̀ yā hàṛbēsù.
(ita)	Dōkī̀ yā hàṛbētà.
(kai)	Dōkī̀ yā hàṛbēkà.
(kē)	Dōkī̀ yā hàṛbēkì.
(kū)	Dōkī̀ yā hàṛbēkù.
sanyī	Sanyī yā hàṛbēkù.
(nī)	Sanyī yā hàṛbēnì.
jiyà	Jiyà yā hàṛbēnì.

	Mun àiki Bellò Ingìlà.
P	Mun àikēshì Ingìlà.
Mammàn	Mun àikì Mammàn Ingìlà.
kā̀suwā	Mun àikì Mammàn kā̀suwā.
P	Mun àikēshì kā̀suwā.
dà ƙarfḕ taṛà	Mun àikēshì dà ƙarfḕ taṛà.
Hàlīmà	Mun àiki Hàlīmà dà ƙarfḕ taṛà.
P	Mun àikētà dà ƙarfḕ taṛà.
jiyà dà rāna	Mun àikētà jiyà dà rāna.
(shī)	Yā àikētà jiyà dà rāna.
Shēhù	Yā àiki Shēhù jiyà dà rāna.
P	Yā àikēshì jiyà dà rāna.
Bellò dà Hàlīmà	Yā àikì Bellò dà Hàlīmà jiyà dà rāna.
P	Yā àikēsù jiyà dà rāna.

	Wànè ōfìs naȷı an ɗàukı Hàlī́mà?
P	Wànè ōfìs naȷı an ɗàukḗtà?
(kaı)	Wànè ōfìs naȷı an ɗàukḗkà?
(kē)	Wànè ōfìs naȷı an ɗàukḗkì?
(kū)	Wànè ōfìs naȷı an ɗàukḗkù?
(sū)	Wànè ōfìs naȷı an ɗàukḗsù?
(shī)	Wànè ōfìs naȷı an ɗàukḗshì?
	Waȷen ìnā dōkìnsà ya hàrbḗtà?
Hàlımà	Waȷen ìnā dōkìnsà ya hàrbı Hàlī́mà?
(shī)	Waȷen ìnā dōkìnsà ya hàrbḗshì?
Lawàl	Waȷen ìnā dōkìnsà ya hàrbì Làwàl?
(sū)	Waȷen ìnā dōkìnsà ya hàrbḗsù?
Lawàl da Hàlīmà	Waȷen ìnā dōkìnsà ya hàrbì Lawàl dà Hàlī́mà?
	An ɗàukı dabbōbī dàgà naǹ.
P	An ɗàukēsù dàgà naǹ.
'yaṛta	An ɗàukì 'yaṛtà dàgà naǹ.
P	An ɗàukētà dàgà naǹ.
māsınȷà	An ɗàukì māsınȷà dàgà naǹ.
P	An ɗàukēshì dàgà naǹ.
ȷàkādàn Ingìlà	An ɗàukì ȷàkādàn Ingìlà dàgà naǹ.
P	An ɗàukēshì dàgà naǹ.
yārṑ	An ɗàukì yārṑ dàgà naǹ.
P	An ɗàıkēshì dàgà naǹ.
yārā̀	An ɗàukì yārā̀ dàgà naǹ.
P	An ɗàukēsù dàgà naǹ.

GD 6.2 Independent Pronoun Review

	Tāzō dà *uwaṛsà*.
P	Tāzō dà *itā*.
dabbōbī	Tāzō dà *dabbōbī*.
P	Tāzō dà *sū*.
sā̀ƙoǹ	Tāzō dà *sā̀ƙoǹ*.
P	Tāzō dà *shī*.
tābā̀	Tāzō dà *tābā̀*.
P	Tāzō dà *itā*.
gyàɗan nàn	Tāzō dà *gyàɗan nàn*.
P	Tāzō dà *sū*.
yārṑ	Tāzō dà *yārṑ*.
P	Tāzō dà *shī*.
yār̀ā	Tāzō dà *yār̀ā*.
P	Tāzō dà sū.

GD 6.3 /-ǹ/, /-r̀/

	Mammàn yā dāwō dàgà *asìbítìn*?
kā̀suwaǹ	Mammàn yā dāwō dàgà *kā̀suwáǹ*?
gidaǹ	Mammàn yā dāwō dàgà *gidáǹ*?
ōfìshiǹ	Mammàn yā dāwō dàgà *ōfìshíǹ*?
Amìṛkà	Mammàn yā dāwō dàgà Ámìṛkà.

/-n/, /-r/

	Mādàllā, uwātā tā dāwō yaù.
(itā)	Mādàllā, uwaṛtà tā dāwō yaù.
(sū)	Mādàllā, uwaṛsù tā dāwō yaù.
(shī)	Mādàllā, uwaṛsà tā dāwō yaù.
yārṑ	Mādàllā, yārònsà yā dāwō yaù.
(kū)	Mādàllā, yārònku yā dāwō yaù.
'yā	Mādàllā, 'yaṛkù tā dāwō yaù.
yār̀ā	Mādàllā, yār̀ankù sun dāwō yaù.
(nī)	Mādàllā, yār̀ānā sun dāwō yaù.
(mū)	Mādàllā, yār̀anmù sun dāwō yaù.

GD 6.4 Variation Drill

	Yā̀yā̀ uwáṛkà,tā wárkḕ?
ìyālī̀	Yā̀yā̀ ìyā́lìnkà, sun wárkḕ?
Hàlīmà	Yā̀yā̀ Hàlī́mà, tā wárkḕ?
Mūsā	Yā̀yā̀ Mūsā́, yā wárkḕ?
yār̀ā	Yā̀yā̀ yār̀ā́, sun wárkḕ?
ma'àikàcī	Yā̀yā̀ ma'àikàcī́, yā wárkḕ?
'yaṛkà	Yā̀yā̀ 'yáṛkà, tā wárkḕ?
yārṑ	Yā̀yā̀ yā́rṑ, yā wárkḕ?
ma'àikàtā	Yā̀yā̀ ma'àikàtā́, sun wárkḕ?
	Baṛkā̀, uwarkà tā warkḕ.
'yaṛkà	Baṛkā̀, 'yaṛkà tā warkḕ.
Mūsā	Barkā̀, Mūsā yā warkḕ.

Mūsā dà Hàlīmà	Baṛkā̀, Mūsā dà Hàlīmà sun warkḕ.
dokìnkà	Baṛkā̀, dōkìnkà yā warkḕ.
Hàlīmà	Baṛkā̀, Hàlīmà tā warkḕ.

	Mammàn yā ɗàukētà jıyà dà rāna.
'yaṛsà	Mammàn yā ɗàukì 'yaṛsà jıyà dà rāna.
fìta dà	Mammàn yā fìta dà 'yarsà jıyà dà rāna.
dāwō	Mammàn yā dāwō dà 'yaṛsà jıyà dà rāna.
uwā	Mammàn yā dāwō dà uwaṛsà jıyà dà rāna.

	Sānı yā kaı Lawal wajen Yūsúfu?
(kaı)	Sānı yā kaıkà wajen Yūsúfu?
dōkìn	Sānı yā kaı dōkìn wajen Yūsúfu?
(kē)	Sānı yā kaıkì wajen Yūsúfu?

	Uwātā tāzō jıyà dà dare.
Mūsā	Uwaṛ Mūsā tāzō jıyà dà dare.
(shī)	Uwaṛsà tāzō jıyà dà dare.
dāwō	Uwaṛsà tā dāwō jıyà dà dare.
fìta	Uwaṛsà tā fìta jıyà dà dare.
sàuka	Uwaṛsà tā sàuka jıyà dà dare.
àıkēshì	Uwaṛsà tā àıkēshì jıyà dà dare.

	Kusa dà asìbıtìn dabbōbī àkwaı kā̀suwā.
yam̀ma	Yam̀ma dà asìbıtìn dabbōbī àkwaı kā̀suwā.
gabàs	Gabàs dà asìbıtìn dabbōbī àkwaı kā̀suwā.
ma'aıkataṛmù	Gabàs dà ma'aıkataṛmù àkwaı kā̀suwā.

kusa	Kusa dà ma'aikatarmù àkwai kā̀suwā.
ōfìshinmù	Kusa dà ōfìshinmù àkwai kā̀suwā.
yam̀ma	Yam̀ma dà ōfìshinmù àkwai kā̀suwā.
bāyan	Bāyan ōfìshinmù àkwai kā̀suwā.
asìbitìn dabbōbī	Bāyan asìbitìn dabbōbī àkwai kā̀suwā.

UNIT 7 BASIC SENTENCES

Audu

greetings!	sànnu
Hello there, Shehu! ('Greetings [to you as you] work')	Sànnu dà aikī̀ Shēhù.

Shehu

(polite answer to greeting)	yaẁwā
Hello to you.	Yaẁwā, sànnu kàdai.

A

you didn't come	bàkàzō ba
pen	àlƙalàmī
Didn't you bring a pen?	Bàkà zō dà àlƙalàmī bá?

S

everything; (with neg.) anything	kōmai / kōmē
I didn't bring anything.	Bàn zō dà kōmai ba.

A

what?	mḕ
he did, made	yāyī
one will do	zā'à yi
water	ruwā
this water	ruwan nàn
What is to be done with this water?	Mḕ zā'à yi dà ruwán nàn?

S

she didn't come	bàtà zō ba
he took away	yā ɗaùkē
Didn't Halima (come and) take [it] away?	Hàlīmà bàtà zō tā ɗaùkē bá?

A

you (pl.) didn't come	bàkù zō ba
meeting, group	tā̀rō
You didn't come to the meeting yesterday.	Bàkù zō tā̀rō ba jíyà.

S

No, ('yes') we didn't come.	Ī, bàmù zō ba.

A

Haven't they come to your house yet ('up to now')?	Haṛ yànzu bàsù zō gidankà bá?

B

one didn't come	bà'à zō ba
he repaired	yā gyārā̀
No, they haven't come and fixed it.	Ī, bà'à zō an gyārā̀ ba.

NOTES

Note 7.1 Verb: Negative Perfective

bàn fìta nā ganī ba

bàn zō dà komai ba

bàkà zō dà àlƙalàmī bá?

bàtà zō tā ɗaukè ba

bàmù zō ba

bàkù zō tā̀ro ba

The negative of the perfective has the negative /bà- ... ba/ with low tone prefixes. The vowels of the prefixes are short.

bàn zō	I didn't come	bàmù zō ba	we didn't come
bàkà zō	you (m.sg.) didn't come	bàkù zō ba	you (pl.) didn't come
bàkì zō ba	you (f.sg.) didn't come		
bài zō ba	he didn't come	bàsù zō ba	they didn't come
bàtà zō ba	she didn't come	bà'à zō ba	no one came

These prefixes are generally written separately from the verb, and that convention is followed here. /bà/ is also frequently written separately but is here written together with the pronoun.

These prefixes may be used with all verbs which have occurred so far.

Note also that two verbs may be included in the negative: /ban fita na gani ba/ 'I didn't go out and see' /bata zo ta ɗauke ba/ 'she didn't come and take'. As in English the negative covers the action of both verbs.

The /ba/ which follows the verb need not be final in the sentence.

Note 7.2 Negative /bā̀ - ba/ in equational constructions

The negative of an equational construction uses /bā̀ .. ba/, as in:

Lā̀fiyàr Hàlīmà bā̀ ƙalau ba. 'Halima's health is no good'.

(For /bā̀ - ba/ with /-nē/ see Note 13.1.)

Note 7.3 /nan/

Dà nīsā dàgà náǹ?

Me za'a yi da ruwan nàn.

/nan/ occurs with several different tone patterns: /nan/ (high) /nàn/ (low) and /naǹ/ (high-low).

/nan/ (high) indicates reference to something already known: /dokìn nan/ 'that house (you know about)'.

/naǹ/ (high-low) means 'here'.

Both /naǹ/ (high-low) and /nàn/ (low) occur after noun plus /n/ in the meaning 'this': /dōkìn nàn/ or /dōkìn naǹ/ 'this house'. There is a tendency for /nàn/ to occur after high tone in the preceding syllable, as /ruwan nàn/ 'this water', and /naǹ/ after low tone, as /dōkìn naǹ/.

Note 7.4 Syntax: Question and Answer

Note 7.4.1 Answering question with question

Me za'a yi da ruwan nan?

Halima bata zo ta ɗauke ba?

Note that the answer to the first question is another question. This is frequent in Hausa conversation. No direct answer is given.

Note 7.4.2 /ī/, /ā'à/ as answers to questions

Baku zo taro ba jiya?	I, bamu zo ba.
Har yanzu basu zo gidanka ba?	I, ba'a zo an gyara ba.

Both of these questions are in the negative. The answer /ī/ asserts agreement with the negative statement: 'you didn't come?' 'Yes, we didn't come'. 'They haven't come yet?' 'Yes, they haven't come.' Normal English usage has 'No, they didn't' and 'No, they haven't' for these.

Compare: Haṛ yànzu bàsù zō gidankà bá? Ā'à, anzō an gyārā̀.

Note 7.5 Formulae

Sannu da aiki.

/sànnu/ followed by a reference to the situation is a frequent greeting on casual meeting, as when one happens to meet another in the office. Other examples are:

Sànnu dà hūtā̀wā.	(to one resting)	
Sànnu dà darē.	(at night)	
Sànnu dà rānā.	(afternoon)	See Note 24.1
Sànnu dà yàmmā.	(evening)	

Note 7.6 Verb: /ɗàukā/ and /ɗaùkē/

Naji an ɗauki sababbin ma'aikata.

Halima bata zo ta ɗauke ba?

/ɗàukā/ is simply 'take'. /ɗaùkē/ is 'take away' or even 'steal'. The first has tone low-high and suffix /-ā -ē -i/. The second has tone high-low-high and suffix /-ē -e/. The tone of the second may also be high-low-low (/ɗaùkè/) before noun object.

GRAMMATICAL DRILL

GD 7.1.1 Verb: Negative Perfective

	Bàmù zō aikī̀ dà Shēhù ba.
P	Bàmù zō aikī̀ dà shī ba.
(itā)	Bàtà zō aikī̀ dà shī ba.
sū	Bàtà zō aikī̀ dà sū ba.
(kū)	Bàkù zō aikī̀ dà sū ba.
itā	Bàkù zō aikī̀ dà ita ba.
(nī)	Bàn zō aikī̀ dà ita ba.
kai	Bàn zō aikī̀ dà kai ba.
(shī)	Bài zō aikī̀ dà kai ba.
mū	Bài zō aikī̀ dà mū ba.
(sū)	Bàsù zō aikī̀ dà mū ba.
kū	Bàsù zō aikī̀ dà kū ba.
(an)	Bà'à zō aikī̀ dà kū ba.
nī	Bà'à zō aikī̀ dà nī ba.

Further drill may be made by substituting each of the following in the /Shēhù/ slot:

ruwā
tābā̀
yā̀rā
ìyālī̀

làbārī̀
jàkādàn Amìrkà
sā̀ƙon
māsinjà

bàbban àkā̀wū
'yaṛkà
dōkī̀

	Kāzō aikī̀ dà rāna jíyà?
	Ī, nāzō aikī̀ dà rāna jiyà.
ā'à	Ā'à, bàn zō aikī̀ ba dà rāna jiyà.

Mūsā	Ā'à, Mūsā bài zō aikī̀ ba dà rāna jiyà.
Hàlīmà	Ā'à, Hàlīmà bàtà zō aikī̀ ba dà rāna jiyà.
(sū)	Ā'à, bàsù zō aikī̀ ba dà rāna jiyà.
	Yā gayā̀ wà Hàlīmà àkwai aikī̀ yaù.
(nī)	Nā gayā̀ wà Hàlīmà àkwai aikī̀ yaù.
Negative	Bàn gayā̀ wà Hàlīmà ba àkwai aikī yaù.
(itā)	Bàtà gayā̀ wà Hàlīmà bà àkwai aikī̀ yaù.
(shī)	Bài gayā̀ wà Hàlīmà bà àkwai aikī̀ yaù.
(sū)	Bàsù gayā̀ wà Hàlīmà bà àkwai aikī̀ yaù.
	Haṛ yànzu bàtà dāwō dàgà kā̀suwā ba.
(shī)	Haṛ yànzu bài dāwō dàgà kā̀suwā ba.
(sū)	Haṛ yànzu bàsù dāwō dàgà kā̀suwā ba.
(an)	Haṛ yànzu bà'à dāwō dàgà kā̀suwā ba.

Negative Transform Drill

In the following drill, after each affirmative sentence is repeated by the student (and time given for him to repeat it) a thousand cycle note will be heard. This is the cue that the student is to give the negative counterpart of the sentence. Space is also left for repetition of the negative after the tape.

	Yāzō dà àlƙalàmī.	Bài zō dà àlƙalàmī ba.
(nī)	Nāzō dà àlƙalàmī.	Bàn zō dà àlƙalàmī ba.
(itā)	Tāzō dà àlƙalàmī.	Bàtà zō dà àlƙalàmī ba.
(sū)	Sunzō dà àlƙalàmī.	Bāsù zō dà àlƙalàmī ba.
(mū)	Munzō dà àlƙalàmī.	Bàmù zō dà àlƙalàmī ba.

(kē)	Kınzō dà àlƙalàmī.	Bàkì zō dà àlƙalàmī ba.
	Jıyà an ɗàukı sȁbàbbın ma'àıkàtā.	Jıyà bà'à ɗàukı sȁbàbbın ma'àıkàtā ba.
àlbā̀shī	Jıyà an ɗàukı àlbā̀shī.	Jıyà bà'à ɗàukı àlbā̀shī ba.
	Uwaṛsà tāzō dà ruwā.	Uwarsà bàtà zō dà ruwā ba.
P	Uwaṛsà tāzō dà shī.	Uwaṛsà bàtà zō dà shī ba.
yāròn	Uwaṛsà tāzō dà yāròn.	Uwaṛsà bàtà zō dà yāròn ba.
P	Uwaṛsà tāzō dà shī.	Uwaṛsà bàtà zō dà shī ba.
	Tā ɗaùkè 'yaṛtà dàgà gıdansà.	Bàtà ɗaùkè 'yaṛtà dàgà gıdansà ba.
yār̀ā	Tā ɗaùkè yār̀ā dàgà gıdansà.	Bàtà ɗaùkè yār̀ā dàgà gıdansà ba.
Hàlīmà	Tā ɗaùkè Hàlīmà dàgà gıdansà.	Bàtà ɗaùkè Hàlīmà dàgà gıdansà ba.
kōmaı	Tā ɗaùkè komaı dàgà gıdansà.	Bàtà ɗaùkè kōmaı dàgà gıdansà ba.
	Shēhù yā ɗaùkè dōkìnsà.	Shēhù bàı ɗaùkè dōkìnsà ba.
àlƙalàmī	Shēhù yā ɗaùkè àlƙalàmınsà.	Shēhù bàı ɗaùkè àlƙalàmınsà ba.
Hàlīmà	Hàlīmà tā ɗaùkè àlƙalàmıntà.	Hàlīmà bàtà daùkè àlƙalàmıntà ba.
'yā	Hàlīmà tā ɗaùkè 'yaṛtà.	Hàlīmà bàtà ɗaùkè 'yaṛtà ba.
	Tāzō tȁrō ȷıyà dà yam̀ma.	Bàtà zō tȁrō ba ȷıyà dà yam̀ma.
gıdā	Tāzō gıdā ȷıyà dà yam̀ma.	Bàtà zō gıdā ba ȷıyà dà yam̀ma.

ōfìs	Tāzō ōfìs jiyà dà yam̀ma.	Bàtà zō ōfìs ba jiyà dà yam̀ma.
(shī)	Yāzō ōfìs jiyà dà yam̀ma.	Bài zō ōfìs ba jiyà dà yam̀ma.
(nī)	Nāzō ōfìs jiyà dà yam̀ma.	Bàn zō ōfìs ba jiyà dà yam̀ma.
(kū)	Kunzō ōfìs jiyà dà yam̀ma.	Bàkù zō ōfìs ba jiyà dà yam̀ma.
(sū)	Sunzō ōfìs jiyà dà yam̀ma.	Bàsù zō ōfìs ba jiyà dà yam̀ma.
(mū)	Munzō ōfìs jiyà dà yam̀ma.	Bàmù zō ōfìs ba jiyà dà yam̀ma.
(kē)	Kinzō ōfìs jiyà dà yam̀ma.	Bàkì zō ōfìs ba jiyà dà yam̀ma.

	Dōkìnkà yā hàṛbētà jiyà.	Dōkìnkà bài hàṛbētà ba jiyà.
Hàlīmà	Dōkìnkà yā hàṛbi Hàlīmà jiyà.	Dōkìnkà bài hàṛbi Hàlīmà ba jiyà.
(shī)	Dōkìnkà yā hàṛbēshì jiyà.	Dōkìnkà bài hàṛbēshì ba jiyà.
Mūsā	Dōkìnkà yā hàṛbì Mūsā jiyà.	Dōkìnkà bài hàṛbì Mūsā ba jiyà.
(sū)	Dōkìnkà yā hàṛbēsù jiyà.	Dōkìnkà bài hàṛbēsù ba jiyà.
Mūsā dà Hàlīmà	Dōkìnkà yā hàṛbì Mūsā dà Hàlīmà jiyà.	Dōkìnkà bài hàṛbì Mūsā dà Hàlīmà ba jiyà.

In the following drill omit the noun subjects when making the negative transform.

	Nā maǹtà irìn aikìn Mūsā yànzu.	Bàn maǹtà irìn aikìn Mūsā ba yànzu.
Shēhù	Shēhù yā maǹtà irìn aikìn Mūsā yànzu.	Bài maǹtà irìn aikìn Mūsā ba yànzu.
Hàlīmà	Hàlīmà tā maǹtà irìn aikìn Mūsā yànzu.	Bàtà maǹtà irìn aikìn Mūsā ba yànzu.
(mū)	Mun maǹtà irìn aikìn Mūsā yànzu.	Bàmù maǹtà irìn aikìn Mūsā ba yànzu.

GD 7.1.2 /bȁ ... ba/ Negative of nominal

Change the word order of each sentence, as illustrated by the first one, after the one thousand cycle note.

	Lāfiyàṛ Hàlīmà bȁ ƙalau ba.	Hàlīmà lāfiyàṛtà bȁ ƙalau ba.
Mūsā	Lāfiyàṛ Mūsā bȁ kalau ba.	Mūsā lāfiyàṛsà bȁ kalau ba.
Hàlīmà da Mūsā	Lāfiyàṛ Hàlīmà dà Mūsā bȁ ƙalau ba.	Mūsā da Hàlīmà lāfiyàṛsù bȁ ƙalau ba.

Further drill:

	Lāfiyȁtā bȁ ƙalau ba.
(mū)	Lāfiyàṛmù bȁ ƙalau ba.
(sū)	Lāfiyàṛsù bȁ ƙalau ba.
(shī)	Lāfiyàṛsà bȁ ƙalau ba.
(kai)	Lāfiyàṛkà bȁ ƙalau ba.
(itā)	Lāfiyàṛtà bȁ ƙalau ba.

GD 7.2 Variation Drill

	Mȅ zā'a yi dà ruwán nàn?
àlƙalàmiǹ	Mȅ zā'à yi dà àlƙalàmín nàn?
sȁƙoǹ	Mȅ zā'a yi dà sȁƙón nàn?
	Hàlīmà bàtà zō tā ɗaùkē bá?
uwaṛtà	Uwartà bàtà zō tā ɗaùkē bá?
'yaṛtà	'Yaṛ tà bàtà zō tā ɗaùkē bá?

Shēhù	Shēhù bài zō yā ɗaùkē bá?
māsinjà	Māsinjà bài zō yā ɗaùkē bá?
yārṑ	Yārṑ bài zō yā ɗaùkē bá?
bábban àkā̀wū	Bàbban àkā̀wū bài zō yā ɗaùkē bá?
sā̀babbin ma'àikàtā	Sā̀bàbbin ma'àikàtā bàsù zō sun ɗaùkē bá?
Bellò dà Mūsā	Bellò dà Mūsā bàsù zō sun ɗaùkē bá?

	Sànnu dà aikī̀ Shēhù.
rānā	Sànnu dà rānā Shēhù.
darē	Sànnu dà darē Shēhù.
hūtā̀wā	Sànnu dà hūtā̀wā Shēhù.
yam̀mā	Sànnu dà yam̀mā Shēhù.

	Àkā̀wun nàn yāzō dà sā̀ƙoǹ.
māsinjà	Māsinjàn naǹ yāzō dà sā̀ƙoǹ.
mùtum̀	Mùtumìn naǹ yāzō dà sā̀ƙoǹ.
yārṑ	Yāròn naǹ yāzō dà sā̀ƙoǹ.
yā̀rā	Yā̀ran nàn sunzō dà sā̀ƙoǹ.

GD 7.5 Question and Answer Drill (unrecorded)

Bàkà zō dà tābā̀ bá?	Ī, bàn zō dà kōmai ba.
Haṛ yànzu bàsù zō gidankà bá?	Ā'à, sunzó.
Haṛ yànzu dōkìnkà bài warkḕ bá?	Ī, bài warkḕ bà.
Sun gyārà gidánkà?	Ā'à bàsù gyārā̀ ba.
An gyārà gidánkà?	Ā'à bà'à gyārā̀ ba.

An gyārà àlƙalàmínkà?	Ī, an gyārā̀.
Ka gyārà àlƙalàmínkà?	Ā'à, bàn gyārā̀ ba.

Bàsù gyārà gidankà bá?	Ā'à, sun gyārā̀.
Bà'à gyārà gidankà bá?	Ā'à, an gyārā̀.
Bàkà gyārà àlƙalàminkà bá?	Ā'à, nā gyārā̀.

Make the substitutions and answer the following questions:

	Bàsù zō gidankà bà tùkùná?
jiyà	Bàsù zō gidankà bà jíyà?
yaù	Bàsù zō gidankà bà yáù?

UNIT 8 BASIC SENTENCES

	Audu	
Hello there, Sale.		Baṛkā̀ dà aikī̀ Sālè.
	Shehu	
Hello!		Yaẁwā, baṛkā̀ kàdai.
	A	
I'll come		zaǹ zō
tomorrow		gṑbe
I'm coming to your house tomorrow noon.		Zaǹ zō gidankà gṑbe dà rāna.
	S	
you (m.) will come		zākà zō
Are you coming by yourself?		Kai kaɗai zākà zṓ?
	A	
I think		inā̀ zàtō
woman, wife		mā̀tā
my wife		mā̀tātā
she'll come		zātà zō
I think my wife will be coming, too.		Inā̀ zàtō mā̀tātā mā zātà zō.
	S	
who?		wā̀
he'll begin		zaì fārā̀
coming		zuwā̀
inside, among		cikī

among you (pl.)	cikinkù
Which of you will be the first to arrive? ('who among you will begin [the] coming?')	Wā̀ zaì fārà zuwà cikínkù?

A

we'll come	zāmù zō
as a group, together	tā̀re
We'll come together.	Zāmù zō tā̀re.

S

he prepared	yā shiryā̀
let one prepare, that one prepare	à shiryā̀
food	àbinci
Is someone to prepare food for you?	À shiryā̀ makù àbincí?

A

but	àmmā
abundance	yawā̀
a lot, in abundance	dà yawā̀
not a lot	bā̀ dà yawā̀ ba
Yes, but not a lot.	Ī, àmmā bā̀ dà yawā̀ ba.

S

All right, see you then ('until you come').	Tṑ, sai kunzō.

NOTES

Note 8.1 Verb: Future

zaǹ zō	I'll come
zākà zō	you'll come
zaì fāṛà	he'll begin
zātà zō	she'll come
zāmù zō	we'll come

/za-/ or /zā-/ is prefixed in these examples of the future tense. /za-/ occurs before /-ǹ/ and /-ì/, the latter having low tone. /zā-/ occurs before the other pronoun prefixes, which all have low tone. There is therefore always a fall from high to low before the verb stem itself. Using /zō/ as an example, we have:

zaǹ zō	zāmù zō
zākà zō	zākù zō
zākì zō	
zaì zō	zāsù zō
zātà zō	zā'à zō

Note that the pronoun prefixes are the same as those which occur after /bà-/ (Note 7.1).

There is a tendency to use short final vowels in the future, particularly with verbs in /-ē/ and /-ō/; /zaǹ je/, /zaǹ zo/, /zaǹ dāwo/, etc.

These forms, like other prefixes, are normally written (or printed) separately. Some write the /za/ separately: /za ka zo/, others together.

Note 8.2 /sai/

To, sai kunzo.   Sai bayan kwàna biyu.

Madalla, sai anjuma.

The particle /sai/ has many English equivalents. In general it may be said to set off what follows it from the context, to put it in contrast to everything else. It corresponds to English 'except' perhaps most generally, but it may be translated 'unless', 'until', 'it's just that' and in many other ways. Note the use of the perfective after /sai/: 'except that you complete the act of coming'.

It is clearly 'except' in /bā`kōwwā sai kai/ 'there's no one except you'. However, even in /sai anjumā̀/; /sai gṑbe/ and the like the basic meaning is not 'until' but rather '(that concludes things) except for later' or 'except for tomorrow'. The /sai/ always adds something which takes exception to the situation or to a generalization just made. Another example is:

Sai bayan kwana bakwai zata zo.	She'll come seven days later. (In this situation it won't be until seven days later that she will arrive.)

GRAMMATICAL DRILL

GD 8.1 /za-/ Future

	Wàcè rānā zākà dāwṓ?
sàuka	Wàcè rānā zākà sàukā́?
zō	Wàcè rānā zākà zṓ?
shiryā̀	Wàcè rānā zākà shíryā̀?
fārā̀	Wàcè rānā zākà fā́rā̀?
(kē)	Wàcè rānā zākì fā́rā̀?

(mū)	Wàcè rānā zāmù fā́rā̀?
(kū)	Wàcè rānā zākù fā́rā̀?
(nī)	Wàcè rānā zaǹ fā́rā̀?
(shī)	Wàcè rānā zaì fā́rā̀?
(ıtā)	Wàcè rānā zātà fā́rā̀?

	Wànè ırìn àbıncı mā̀taṛ Mūsā zātà shíryā̀?
Hàlīmà	Wànè ırìn àbıncı Hàlīmà zātà shíryā̀?
mā̀taṛkà	Wànè ırìn àbıncı mā̀taṛkà zātà shíryā̀?
uwaṛsà	Wànè ırìn àbıncı uwaṛsà zātà shíryā̀?
Mammàn	Wànè ırìn àbıncı Mammàn zaì shíryā̀?
(kaı)	Wànè ırìn àbıncı zākà shíryā̀?
(kē)	Wànè ırìn àbıncı zākì shíryā̀?

	Karfḕ nawà māsınȷà zaì dāwṓ?
Mammàn	Karfḕ nawà Mammàn zaì dāwṓ?
uwaṛtà	Karfḕ nawà uwaṛtà zātà dāwṓ?
yārònkà	Karfḕ nawà yārònkà zaì dāwṓ?
'yaṛkà	Karfḕ nawà 'yaṛkà zātà dāwṓ?

	Zaì dāwō dà waȷen ƙarfḕ bakwàı.
bıyu	Zaì dāwō dà waȷen ƙarfḕ bıyu.
(ıtā)	Zātà dāwō dà waȷen ƙarfḕ bıyu.
taṛà	Zātà dāwō dà waȷen ƙarfḕ taṛà.
(sū)	Zāsù dāwō dà waȷen ƙarfḕ taṛà.

	Wànè ırìn ƙarfè zā'à ɗaùkḗ?
Hàlīmà	Wànè ırìn ƙarfḕ Hàlīmà zātà ɗaùkḗ?
Mūsā	Wànè ırìn ƙarfḕ Mūsā zaì ɗaùkḗ?
(nī)	Wànè ırìn ƙarfḕ zan ɗaùkḗ?
(kū)	Wànè ırìn ƙarfḕ zākù ɗaùkḗ?
(sū)	Wànè ırìn ƙarfḕ zāsù ɗaùkḗ?
(kaı)	Wànè ırìn ƙarfḕ zākà ɗaùkḗ?
(mū)	Wànè ırìn karfḕ zāmù ɗaùkḗ?
(kē)	Wànè ırìn ƙarfḕ zākì ɗaùkḗ?

	Wàtàƙīlà zā'à yı sanyī dà dare yaù.
tā̀rō	Wàtàƙīlà zā'à yı tā̀rō dà dare yaù.
aıkī̀	Wàtàƙīlà zā'à yı aıkī̀ dà dare yaù.
(sū)	Wàtàƙīlà zāsù yı aıkī̀ dà dare yaù.
(ıtā)	Wàtàƙīlà zātà yı aıkī̀ dà dare yaù.
(nī)	Wàtàƙīlà zaǹ yı aıkī̀ dà dare yaù.

	Uwaṛtà kaɗaı zātà zō gṑbe.
Mūsā	Mūsā kaɗaı zaì zō gṑbe.
Hàlīmà	Hàlīmà kaɗaı zātà zō gṑbe.
māsınȷà	Māsınȷà kaɗaı zaì zō gṑbe.
yārṑ	Yārṑ kaɗaı zaì zō gṑbe.
ma'aìkàcī	Ma'àıkàcī kaɗaı zaì zō gṑbe.
ma'àıkàtā	Ma'àıkàtā kaɗaı zāsù zō gṑbe.
yā̀rā	Yā̀rā kaɗaı zāsù zō gṑbe.
dabbōbī	Dabbōbī kaɗaı zāsù zō gṑbe.

	Zāmù zō tā̀rō gṑbe dà rāna.
(itā)	Zātà zō tā̀rō gṑbe dà rāna.
Hàlīmà	Hàlīmà zātà zō tā̀rō gṑbe dà rāna.
Sālè	Sālè zaì zō tā̀rō gṑbe dà rāna.
Hàlīmà dà Sālè	Hàlīmà dà Sālè zāsù zō tā̀rō gṑbe dà rāna.

In the following drill the sentence given is to be put first in the negative, then in the future. The tape records each but without cue. The student is to repeat each of the sentences on first listening. On further repetitions he is to give the negative immediately after hearing the perfective and the future immediately after hearing the tape give the negative. In class drill the cues may be used if desired.

	Nā maǹtā, an fìta dà dabbōbī.
[Negative]	Nā maǹtā bà'à fìta dà dabbōbī ba.
[Future]	Nā maǹtā zā'à fìta dà dabbōbī.
	Wàtàƙīlà mā̀tātā tā fārà aikī̀.
[Negative]	Wàtàƙīlà mā̀tātā bàtà fārà aikī̀ ba.
[Future]	Wàtàƙīlà mā̀tātā zātà fārà aikī̀.
	Sun dāwō wajen ƙarfḕ biyu.
[Negative]	Bàsù dāwō wajen ƙarfḕ biyu ba.
[Future]	Zāsù dāwō wajen ƙarfḕ biyu.
	Māsinjà yā dāwō dà dōkìnkà.
[Negative]	Māsinjà bài dāwō dà dōkìnkà ba.
[Future]	Māsinjà zaì dāwō dà dōkìnkà.

	Wā̀ ya ɗaùkè ruwā cikínkù?
[Negative]	Wā̀ bài ɗaùkè ruwā ba cikínkù?
[Future]	Wā̀ zaì ɗaùkè ruwā cikínkù?
	Tā shiryà zuwā̀ Amìṛkà.
[Negative]	Bàtà shiryà zuwā̀ Amìṛkà ba.
[Future]	Zātà shiryà zuwā̀ Amìṛkà.

GD 8.2 Pronoun Review

Make the substitution indicated, with the proper form of the pronoun and the /n/ or /ṛ/ if needed.

	Nā dāwō dà mā̀tātā.
yārṑ	Nā dāwō dà yārṑnā.
uwā	Nā dāwō dà uwātā.
dōkī̀	Nā dāwō dà dōkī̀nā.
'yā	Nā dāwō dà 'yātā.
	Zāmù dāwō dà mā̀taṛmù.
yārā̀	Zāmù dāwō dà yārànmù.
uwā	Zāmù dāwō dà uwaṛmù.
dōkī̀	Zāmù dāwō dà dōkìnmù.
'yā	Zāmù dāwō dà 'yaṛmù.
	Wā̀ zaì fārà zuwā̀ kā̀suwā cikínku?
(sū)	Wā̀ zaì fārà zuwā̀ kā̀suwā cikínsù?
(mū)	Wā̀ zaì fārà zuwā̀ kā̀suwā cikínmù?
gidā	Wā̀ zaì fārà zuwā̀ gidā cikínmù?

(kū)	Wā̀ zaì fārà zuwā̀ gıdā cıkínkù?
(sū)	Wā̀ zaì fārà zuwā̀ gıdā cıkínsù?
ōfìs	Wā̀ zaì fārà zuwā̀ ōfìs cıkínsù?
(mū)	Wā̀ zaì fārà zuwā̀ ōfìs cıkínmù?
(kū)	Wā̀ zaì fārà zuwā̀ ōfìs cıkínkù?
	An ɗàukı Hàlīmà ȷıyà dà rāna.
P	An ɗàukētà ȷıyà dà rāna.
Mūsā	An ɗàukì Mūsā ȷıyà dà rāna.
P	An ɗàukēshì ȷıyà dà rāna.
ma'àıkàtā	An ɗàukì ma'àıkàtā ȷıyà dà rāna.
P	An ɗàukēsù ȷıyà dà rāna.
àbıncı	An ɗàukı àbıncı ȷıyà dà rāna.
P	An ɗàukēshì ȷıyà dà rāna.
ruwā	An ɗàukì ruwā ȷıyà dà rāna.
P	An ɗàukēshì ȷıyà dà rāna.
àlbā̀shī	An ɗàukı àlbā̀shī ȷıyà dà rāna.
P	An ɗàukēshì ȷıyà dà rāna.
mā̀taŗsà	An ɗàukı mā̀taŗsà ȷıyà dà rāna.
P	An ɗàukētà ȷıyà dà rāna.
yā̀rā	An ɗàukì yā̀rā ȷıyà dà rāna.
P	An ɗàukēsù ȷıyà dà rāna.
	Inā zàtō, kwānan Shēhù bıyu à Ingìlà.
P	Inā zàtō, kwānansà bıyu à Ingìlà.
Hàlīmà	Inā zàtō, kwānan Hàlīmà bıyu à Ingìlà.
P	Inā zàtō, kwānantà bıyu à Ingìlà.

Hàlīmà dà Shēhù	Inā zàtō, kwānan Hàlīmà dà Shēhù biyu à Ingìlà.
P	Inā zàtō, kwānansù biyu à Ingìlà.
	Nī zaǹ kai Shēhù ma'aikataṛsù anjumā̀.
P	Nī zaǹ kaishì ma'aikataṛsù anjumā̀.
Hàlīmà	Nī zaǹ kai Hàlīmà ma'aikataṛsù anjumā̀.
P	Nī zaǹ kaità ma'aikataṛsù anjumā̀.
Hàlīmà dà Shēhù	Nī zaǹ kai Hàlīmà dà Shēhù ma'aikataṛsù anjumā̀.
P	Nī zaǹ kaisù ma'aikataṛsù anjumā̀.

Question and Answer Drill

Drill the following questions and answers, one student taking a question, another the answer (or one of the answers) to it. Go through the drill with each word at the right substituted for the underlined words.

Wā̀ zaì àikēshì dà tā́bā̀?

Hàlīmà zātà àikēshì dà tābā̀.

Sālè dà Bellò zāsù àikēshì dà tābā̀.

Wā̀ zaì dāwō dà mā̀tātā́?

Hàlīmà zātà dāwō dà mā̀tātā.

Zāmù dāwō dà mā̀tātā.

[dōkī̀
sā̀ƙoǹ
àbinci
àlƙalàmī
yarònkà
'yaṛkà]

GD 8.3 Variation Drill

	Kā fārà kaishì aikī̀ nḗ?
gidā	Kā fārà kaishì gidā́ nḕ?
kā̀suwā	Kā fārà kaishì kā̀suwā́ nḕ?

asìbitī̀	Kā fārà kaishì asìbitī̀ nḕ?
ōfìs	Kā fārà kaishì ōfìs nḗ?

Sample Drill

Amīnà tā fārà fìta jiyà dà dare.
Amīnà bàtà fārà fìtā ba.
Amīnà zātà fārà fìta yaù dà rāna.

Tā dāwō bāyan kwānā bakwài.
Sai bāyan kwānā bakwài zātà dāwō.

Jiyà an ɗaùkè sā̀ƙoǹ.
Haṛ yànzu bà'à ɗaùkè sā̀ƙoǹ bá?
Zā'à ɗaùkè sā̀ƙoǹ gṑbe dà dare.

UNIT 9 BASIC SENTENCES

Ali

Good evening, Lawal.	Baṛkā̀ dà dare Lawàl.

Lawal

Hello, Ali.	Baṛkā̀ kàdai Àli.

A

he went (and returned)	yājē
you will go	zākù jē
he paid his respects to	yā gaìdā / yā gaidā̀
emir	sarkī
Are you going to go pay your respects to the emir today?	Zākù jē gaidà sarkī yáù?

L

We're not going to go.	Bà zāmù jē ba.

A

he put, put on; caused	yāsā`
what caused; what is it that he put on	mḕ yasā`
What caused you not to go?	Mḕ yasā` bà zākù jē bá?

L

thus	hakànan
for no reason	kawài
That's just the way it is.	Hakànan kawài.

A

neighbor	maƙwàbcī
pl.	maƙwàbtā
what about	fá
What about your neighbors?	Maƙwàbtankà fá?

L

They're not going, either.	Bà zāsù jē ba sū mā.

A

I'm going to go	zāǹi
I think I'll go.	Inā̀ zàtō zāǹi.

L

chance, opportunity	dāmā
you have the opportunity	kanā̀ dà dāmā
You have the opportunity!	Kanā̀ dà dāmā nḕ.

NOTES

Note 9.1 Verb: Negative Future

bà zāmù jē ba

bà zākù jē ba

bà zāsù jē ba

The negative /bà...ba/ is affixed to the future, as illustrated here. The first /bà/ is a prefix but will generally be written separately, following convention. The full forms are:

bà zaǹ zō ba	bà zāmù zō ba
bà zākà zō ba	bà zākù zō ba

bà zākì zō ba

bà zaì zō ba   bà zāsù zō ba

bà zātà zō ba   bà zā'à zō ba

Note 9.2 /gaìdā/, /gaisā̀/, /gàishē-/

Zākù jē gaidà sarkī yáù?

There are several verbs indicating 'pay one's respects to'. /gaìdà/ or /gaidà/ (before noun, /gaìdā-/ or /gaidā̀-/ before pronouns) is one of these. It indicates that the person has paid his respects, without any implication that the one so honored has responded to him in any way. /gàishē-/ (plus pronoun) is used in the same way: /yā gàishē shi/ 'he paid his respects to him'.

/gaisā̀/, on the other hand, indicates that there has been a mutual exchange of greetings. /sun gaisā̀/ 'they paid each other respects'. The person to whom the respects are paid follow /da/: /yā gaisā̀ dà shī/ 'he paid his respects to him (and received the latter's personal attention)'.

Note 9.3 /fa/

Maƙwàbtankà fá?

/fa/ has the meaning 'well, what about___'. It is added to the end of the utterance. Another example is:

Ìdan bàtà jē gaidà sarkī ba fá?   And what if she doesn't go greet the emir?

As /fá/ is used here in a sentence with question intonation, it has the question pitch /´/.

GRAMMATICAL DRILL

GD 9.1 /bà zā...ba/ Negative Future

GD 9.1.1 Learning Drill

	Bà zaǹ fārà aikī̀ ba sai anjumā̀.
(itā)	Bà zātà fārà aikī̀ ba sai anjumā̀.
(shī)	Bà zaì fārà aikī̀ ba sai anjumà.
(kai)	Bà zākà fārà aikī̀ ba sai anjumā̀.
(kē)	Bà zākì fārà aikī̀ ba sai anjumà.
(sū)	Bà zāsù fārà aikī̀ ba sai anjumā̀.
(kū)	Bà zākù fārà aikī̀ ba sai anjumà.
(mū)	Bà zāmù fārà aikī̀ ba sai anjumà.
	Kē mā bà zākì jē bá?
kai	Kai mā bà zākà jē bá?
itā	Ita mā bà zātà jē bá?
shī	Shī mā bà zaì jē bá?
sū	Sū mā bà zāsù jē bá?
nī	Nī mā bà zaǹ jē bá?
kū	Kū mā bà zākù jē bá?
mū	Mū mā bà zāmù jē bá?
	Bellò bà zaì jē dà maƙwàbtansà ba.
Hàlīmà	Hàlīmà bà zātà jē dà maƙwàbtansà ba.
Bellò da Hàlīmà	Bellò dà Hàlīmà bà zāsù jē dà maƙwàbtansà ba.
yā̀rā	Bellò dà Hàlīmà bà zāsù jē dà yā̀rā ba.
dabbōbī	Bellò dà Hàlīmà bà zāsù jē dà dabbōbī ba.
Yūsufù	Bellò dà Hàlīmà bà zāsù jē dà Yūsufù ba.
	Bà zā'à fārà ruwā ba yànzu.
aikī̀	Bà zā'à fārà aikī̀ ba yànzu.
sanyī	Bà zā'à fārà sanyī ba yànzu.
tā̀rō	Bà zā'à fārà tā̀rō ba yànzu.

fìtā	Bà zā'à fārà fìtā ba yànzu.
kōmai	Bà zā'à fārà kōmai ba yànzu.

	Bà zaǹ gayā̀ matà kōmai ba.
(shī)	Bà zaǹ gayā̀ masà kōmai ba.
(kē)	Bà zaǹ gayā̀ makì kōmai ba.
(sū)	Bà zaǹ gayā̀ masù kōmai ba.
(kai)	Bà zaǹ bayā̀ makà kōmai ba.
(kū)	Bà zaǹ gayā̀ makù kōmai ba.

	Mūsā bà zaì yi aikī̀ ba yànzu.
Hàlīmà	Hàlīmà bà zātà yi aikī̀ ba yànzu.
Mūsā dà Hàlīmà	Mūsā dà Hàlīmà bà zāsù yi aikī̀ ba yànzu.
yā̀rā	Yā̀rā bà zāsù yi aikī̀ ba yànzu.
ma'àikàtā	Ma'àikàtā bà zāsù yi aikī̀ ba yànzu.

	Ìdan Hàlīmà bàtà jē gaidà sarkī ba fá?
Mūsā	Ìdan Mūsā bài jē gaidà sarkī ba fá?
Mūsā dà Hàlīmà	Ìdan Mūsā dà Hàlīmà bàsù jē gaidà sarkī ba fá?
yā̀rā	Ìdan yā̀rā bàsù jē gaidà sarkī ba fá?
ma'àikàtā	Ìdan ma'àikàtā bàsù jē gaidà sarkī ba fá?

GD 9.1.2 Substitutions with Negative Transforms

In the following drill each sentence is to be made negative. The negative sentence is given on the right. The substitution is to be made first on the affirmative, then on the negative sentence.

	Affirmative	Negative
	Zaǹ jē aikī̀ yaù.	Bà zaǹ jē aikī̀ ba yaù.
(kē)	Zākì jē aikī̀ yaù.	Bà zākì jē aikī̀ ba yaù.
(shī)	Zaì jē aikī̀ yaù.	Bà zaì jē aikī̀ ba yaù.
(itā)	Zātà jē aikī̀ yaù.	Bà zātà jē aikī̀ ba yaù.
(sū)	Zāsù jē aikī̀ yaù.	Bà zāsù jē aikī̀ ba yaù.

(kū)	Zākù jē aikī̀ yaù.	Bà zākù jē aikī̀ ba yaù.
(mū)	Zāmù jē aikī̀ yaù.	Bà zāmù jē aikī̀ ba yaù.
	Hàlīmà zātà jē asìbitī̀ dà yàmma.	Hàlīmà bà zātà jē asìbitī̀ dà yàmma ba.
Shēhù	Shēhù zaì jē asìbitī̀ dà yàmma.	Shēhù bà zaì jē asìbitī̀ dà yàmma ba.
Hàlīmà dà Shēhù	Hàlīmà dà Shēhù zāsù jē asìbitī̀ dà yàmma.	Hàlīmà dà Shēhù bà zāsù jē asìbitī̀ dà yàmma ba.
(nī)	Zaǹ jē asìbitī̀ dà yàmma.	Bà zaǹ jē asìbitī̀ dà yàmma ba.
ōfìs	Zaǹ jē ōfìs dà yàmma.	Bà zaǹ jē ōfìs dà yàmma ba.
(kai)	Zakà jē ōfìs dà yàmma.	Bà zakà jē ōfìs dà yàmma ba.
	Zaǹ fìta nēman dōkīnā anjumā̀.	Bà zaǹ fìta nēman dōkīnā ba anjumā̀.
(shī)	Zaì fìta nēman dōkīnā anjumā̀.	Bà zaì fìta nēman dōkīnā ba anjumā̀.
(sū)	Zāsù fìta nēman dōkīnā anjumā̀.	Bà zāsù fìta nēman dōkīnā ba anjumā̀.
(an)	Zā'à fìta nēman dōkīnā anjumā̀.	Bà zā'à fìta nēman dōkīnā ba anjumā̀.
	Inā̀ zàtō, uwaṛsà zātà jē gaidà maƙwàbtansù.	Inā̀ zàtō, uwaṛsà bà zātà jē gaidà maƙwàbtansù bà.
ùbansà	Inā̀ zàtō, ùbansà zaì jē gaidà maƙwàbtansù.	Inā̀ zàtō, ùbansà bà zaì jē gaidà maƙwàbtansù ba.
Àli dà Lawàl	Inā̀ zàtō, Àli dà Lawàl zāsù jē gaidà maƙwàbtansù.	Inā̀ zàtō, Àli dà Lawàl bà zāsù jē gaidà maƙwàbtansù bà.

	Zāmù zō tā̀rō gṑbe dà rāna.	Bà zāmù zō tā̀rō ba gṑbe dà rāna. /- gṑbe dà rāna ba.
'yātā	'Yātā zātà zō tā̀rō gṑbe dà rāna.	'Yātā bà zātà zō tā̀rō ba gṑbe dà rāna.
ùbanmù	Ùbanmù zaì zō tā̀rō gṑbe dà rāna.	Ùbanmù bà zaì zō tā̀rō ba gṑbe dà rāna.
yārā̀nā	Yārā̀nā zāsù zō tā̀rō gṑbe dà rāna.	Yārā̀nā bà zāsù zō tā̀rō ba gṑbe dà rāna.

	Māsınȷà kaɗaı zaì zō gṑbe.	Māsınȷà kaɗaı bà zaì zō ba gṑbe.
ma'àıkàtā	Ma'àıkàtā kaɗaı zāsù zō gṑbe.	Ma'àıkàtā kaɗaı bà zāsù zō ba gṑbe.
ìyālìnsà	Ìyālìnsà kaɗaı zāsù zō gṑbe.	Ìyālìnsà kaɗaı bà zāsù zō ba gṑbe.

	Amīnà zātà fārà fìtā dà dare.	Amīnà bà zātà fārà fìtā dà dare ba.
Shēhù	Shēhù zaì fārà fìtā dà dare.	Shēhù bà zaì fārà fìtā dà dare ba.
Amīnà dà Shēhù	Amīnà dà Shēhù zāsù fārà fìtā dà dare.	Amīnà dà Shēhù bà zāsù fārà fìtā dà dare ba.

	Nī zaǹ kaı Shēhù ma'aıkataṛsù anȷumā̀.	Bā̀ nī zaǹ kaı Shēhù ma'aıkataṛsù anȷumā̀ ba.
P	Nī zaǹ kaıshì ma'aıkataṛsù anȷumā̀.	Bā̀ nī zaǹ kaıshì ma'aıkataṛsù anȷumā̀ ba.
Hàlīmà	Nī zaǹ kaı Hàlīmà ma'aıkataṛsù anȷumā̀.	Bā̀ nī zaǹ kaı Hàlīma ma'aıkataṛsù bà anȷumā̀.

P	Nī zaǹ kaità ma'aikataṛsù anjumā̀.	Bā̀ nī zaǹ kaità ma'aikataṛsù bà anjumā̀.
Àli dà Lawàl	Nī zaǹ kai Àli dà Lawàl ma'aikataṛsù anjumā̀.	Bā̀ nī zaǹ kai Àli dà Lawàl ma'aikataṛsù bà anjumā̀.
P	Nī zaǹ kaisù ma'aikataṛsù anjumā̀.	Bā̀ nī zaǹ kaisù ma'aikataṛsù bà anjumā̀.

GD 9.1.3 Substitutions with Future and Negative Transforms

Each of the following sentences is to be put 1) in the negative 2) in the future 3) in the negative future.

	Inā̀ zàtō kunjē kā̀suwā.	Inā̀ zàtō bàkù jē kā̀suwā ba.
za-	Inā̀ zàtō zāku jē kā̀suwā.	Inā̀ zàtō bà zākù jē kā̀suwā ba.
	Inā̀ zàtō yā dāwō yànzu.	Inā̀ zàtō bài dāwō ba yànzu.
za-	Inā̀ zàtō zaì dāwō yànzu.	Inā̀ zàtō bà zaì dāwō ba yànzu.
	Inā̀ zàtō tā dāwō yànzu.	Inā̀ zàtō bàtà dāwō ba yànzu.
za-	Inā̀ zàtō zātà dāwō yànzu.	Inā̀ zàtō bà zātà dāwō ba yànzu.
	Hàlīmà dà Mūsā sun dāwō yaù.	Hàlīmà dà Mūsā bàsù dāwō ba yaù.
za-	Hàlīmà dà Mūsā zāsù dāwō yaù.	Hàlīmà dà Mūsā bà zāsù dāwō ba yaù.
	Bellò dà Mūsā sun sàuka yaù.	Bellò dà Mūsā bàsù sàuka ba yaù.
za-	Bellò dà Mūsā zāsù sàuka yaù.	Bellò dà Mūsā bà zāsù sàuka ba yaù.

	Lawàl dà Àlı sun warkḕ yaù.	Lawàl dà Àlı bàsù warkḕ bà yaù.
za-	Lawàl dà Àlı zāsù warkḕ yaù.	Lawàl dà Àlı bà zāsù warkḕ bà yaù.
	Uwātā tāȷē shırya àbıncı.	Uwātā bàtà ȷē shırya àbıncı ba.
za-	Uwātā zātà ȷē shırya àbıncı.	Uwātā bà zātà ȷē shı̀rya àbıncı ba.

UNIT 10

BASIC SENTENCES

A

Saidu!	Sà'Īdù.

S

Yes!	Nà'am.

A

he went	yā tàfi
go!	kà tàfi
peanut, peanuts	gyàɗā
Go to the market with these peanuts.	Kà tàfi kā̀suwā dà gyàɗan nàn.

S

or; whether; (alternative particle)	kō
Now, or later?	Yànzu, kō sai anjúmā̀?

A

time, period of time	lōkàcī
the time which	lōkàcin dà
he received, got	yā sā̀mā (-ē/i)
time to do something	sùkūnī̀
When you get time.	Lōkàcin dà ka sā̀mi sùkūnī̀.

S

let's go	mù tàfi
Should we go with Ibrahim? = Should we take Ibrahim?	Mù tàfi dà Ìbrā́hìm?

A

he remained a long time	yā daɗḕ
don't stay long	kadà kù daɗḕ
Yes, but don't stay long!	Ī, àmmā kadà kù daɗḕ.

S

let him go, that he go	yà tàfi
hat	hȕlā
Was it you that told Sale to take ('go with') my hat?	Kai kacē`Sālḕ yà tàfi dà hȕlātá̄?

A

don't do	kadà kàyī
anger	fushī
don't be mad	kadà kàyi fushī
he bought	yā sàyā (-ē/i)
some, someone, another (f.)	wata
Don't get mad; I'll buy you another.	Kadà kàyi fushī zaǹ sàyā makà wata.

S

All right.	Tō`.

NOTES

Note 10.1 Verb: Optative

kà tàfi kȁsuwā	go to the market
Kācē` Salḕ yà tàfí?	You said Sale was to go?
Mù tàfi dà Ìbrá̄hìm?	Should we go with Ibrahim?

The pronoun prefixes /ìn- kà- kì- yà- tà- mù- kù- à-/ plus verb stem have an optative sense - 'may so-and-so (be the case)', 'let so-and-so (happen)'. In the second person they are a less abrupt request than the simple imperative (Note 12.1). So /kà tàfi/ is 'go!', /yà tàfi/ 'that he should go', /mù tàfi/ 'let's go!' (in a question, 'should we go?'). The 'optative', as we may call this form, may be used by itself, as in /kà tàfi/, /mù tàfi/ or it may be used after another verb, as /yà tàfi/ in /kācē` Sālḕ yà tàfi/ (above) or /kàcē` Sālḕ yà tàfi/ 'tell Sale to go'.

The full forms are:

ìnzo	mùzō
kàzō	kùzō
kìzō	
yàzō	sùzō
tàzō	àzō

Note 10.2 Verb: /yī/ plus noun

Kada kayi fushi

The verb /yi/ 'do, make' is often used with nouns, as in the above example. Here 'do anger' equals 'be mad', 'be angry'. Some other examples are:

Wace rana za'a yi taro?	What day are they going to have a meeting?
Ma'aikata ba zasu yi aiki yau ba.	The workers are not going to work today.

GRAMMATICAL DRILL

GD 10.1 Optative

	Yācē` nī ìn tàfi kā̀suwā.
ōfìs	Yācē` nī ìn tàfi ōfìs.
dāwō	Yācē` nī ìn dāwō ōfìs.
kai	Yācē` kai kà dāwō ōfìs.
gidā	Yācē` kai kà dāwō gidā.
kē	Yācē` kē kì dāwō gidā.
(mū)	Muncē` kē kì dāwō gidā.
shī	Muncē` shī yà dāwō gidā.
	Wàtàƙīlà dà yam̀ma sùzō gidankà.
tā̀rō	Wàtàƙīlà dà yam̀ma sùzō tā̀rō.
ōfìs	Wàtàƙīlà dà yam̀ma sùzō ōfìs.
Hàlīmà	Wàtàƙīlà dà yam̀ma Hàlīmà tàzō ōfìs.
gidansù	Wàtàƙīlà dà yam̀ma Hàlīmà tàzō gidansù.
uwaṛsà	Wàtàƙīlà dà yam̀ma uwaṛsà tàzō gidansù.
Shēhù	Wàtàƙīlà dà yam̀ma Shēhù yàzō gidansù.
Shēhù dà Àli	Wàtàƙīlà dà yam̀ma Shēhù dà Àli sùzō gidansù.
Hàlīmà dà Àsàbe	Wàtàƙīlà dà yam̀ma Hàlīmà dà Àsàbè sùzō gidansù.
	Kàcē` dà yam̀ma yārā̀ sù fìta.
rāna	Kàcē` dà rāna yārā̀ sù fìta.
anjumā̀	Kàcē` anjumā̀ yārā̀ sù fìta.
gṑbe	Kàcē` gṑbe yārā̀ sù fìta.

	Laìfī nḕ māsinjà yàzō dà rāna.
Shēhù	Laìfī nḕ Shēhù yàzō dà rāna.
Hàlīmà	Laìfī nḕ Hàlīmà tàzō dà rāna.
yārā̀	Laìfī nḕ yārā̀ sùzō dà rāna.
ma'àikàtā	Laìfī nḕ ma'àikàtā sùzō dà rāna.

	Zāmù zō mù` ganī dà rāna.
ɗàukētà	Zāmù zō mù ɗàukētà dà rāna.
kaishì	Zāmù zō mù kaishì dà rāna.
tàfi	Zāmù zō mù tàfi dà rāna.
shiryā̀	Zāmù zō mù shiryā̀ dà rāna.

	Bā` dāmā sù kwāna à gidankà.
Hàlīmà	Bā` dāmā Hàlīmà tà kwāna à gidankà.
Shēhù	Bā` dāmā Shēhù yà kwāna à gidankà.
(mū)	Bā` dāmā mù kwāna à gidankà.

	Wajen yam̀ma Hàlīmà tàzō dà tābā̀.
Bellò	Wajen yam̀ma Bellò yàzō dà tābā̀.
yārā̀	Wajen yam̀ma Bellò yàzō dà yārā̀.
gyàɗā	Wajen yam̀ma Bellò yàzō dà gyàɗā.
dabbōbī	Wajen yam̀ma Bellò yàzō dà dabbōbī.
hū̀lā	Wajen yam̀ma Bellò yàzō dà hū̀lā.
àbinci	Wajen yam̀ma Bellò yàzō dà àbinci.

	Kàcēˋ yà dāwō dà ƙarfḕ bıyu.
yam̀ma	Kàcēˋ yà dāwō dà yam̀ma.
dabbōbī	Kàcēˋ yà dāwō dà dabbōbī.
rāna	Kàcēˋ yà dāwō dà rāna.
yār̀ā	Kàcēˋ yà dāwō dà yār̀ā.
sā̀ƙoǹ	Kàcēˋ yà dāwō dà sā̀ƙoǹ.

	Wā̀ zaǹ cēˋyà kāwō àbıncí?
ruwā	Wā̀ zaǹ cēˋyà kāwō ruwā́?
gyārā̀	Wā̀ zaǹ cēˋyà gyārà ruwā́?
gıdā	Wā̀ zaǹ cēˋyà gyārà gıdā́?
ōfìs	Wā̀ zaǹ cēˋyà gyārà ṓfìs?

	Wā̀ zaǹ cēˋyà dāwō dà sāƙóǹ?
uwaṛtà	Wā̀ zaǹ cēˋyà dāwō dà uwáṛtà?
ıtā	Wā̀ zaǹ cēˋyà dāwō dà ıtā́?

Optatıve ın Imperatıve Usage

	Kà tàfı kā̀suwā dà gyàɗan nàn.
dōkìn	Kà tàfı kā̀suwā dà dōkìn naǹ.
gıdā	Kà tàfı gıdā dà dōkìn naǹ.
asìbıtìn dabbōbī	Kà tàfı asìbıtìn dabbōbī dà dōkìn naǹ.
ōfìṣ	Kà tàfı ōfìs dà dōkìn naǹ.
maƙwàbtankà	Kà tàfı ōfìs dà maƙwàbtankà.
gıdā	Kà tàfı gıdā dà maƙwàbtankà.

dāwō	Kà dāwō gidā dà maƙwàbtankà.
'yaṛkà	Kà dāwō gidā dà 'yaṛkà.

In the following drill be sure that the pronoun object of /àikē-/ agrees with the noun in the first clause (as /-tà/ agrees with /'yaṛkà/ in the first example).

	Ìdan 'yaṛkà tāzō kà àikētà.
uwaṛtà	Ìdan uwaṛtà tāzō kà àikētà.
yārònkà	Ìdan yārònkà yāzō kà àikēshì.
māsinjà	Ìdan māsinjà yāzō kà àikēshì.
Bellò	Ìdan Bellò yāzō kà àikēshì.
maƙwàbtankà	Ìdan maƙwàbtankà sunzō kà àikēsù.
yāràā	Ìdan yāràā sunzō kà àikēsù.

In the following drill the prefix to /zō/ agrees with the subject of the noun in the first clause (/yà-/ with /Mūsā/).

	Ìdan Mūsā yā warkḕ kàcē` yàzō.
Hàlīmà	Ìdan Hàlīmà tā warkḕ kàcē` tàzō.
uwaṛsù	Ìdan uwaṛsù tā warkḕ kàcē` tàzō.
yāràā	Ìdan yāràā sun warkḕ kàcē` sùzō.
Mūsā dà Hàlīmà	Ìdan Mūsā dà Hàlīmà sun warkḕ kàcē` sùzō.
yārònsà	Ìdan yārònsà yā warkḕ kàcē` yàzō.

In the following drill the verb is in the future with optative transform.

	Zākà tàfi gidan Mūsā dà yam̀ma.
O	Kà tàfi gidan Mūsā dà yam̀ma.

Zākì tàfi kìcḕ Hàlīmà tà bākì ruwā.
0 Kì tàfi kìcḕ Hàlīmà tà bākì ruwā.

Zākù tàfi dà dabbōbin nàn asìbitī̀.
0 Kù tàfi dà dabbōbin nàn asìbitī̀.

Zākà dāwō dà gyàɗan nàn.
0 Kà dāwō dà gyàɗan nàn.

Zākà zō dà àbinci yànzu.
0 Kà zō dà àbinci yànzu.

Zākà jē ōfìs yànzu.
0 Kàjē ōfìs yànzu.

Zākà ɗàuki dōkī̀ zuwā̀ kā̀suwā.
0 Kà ɗàuki dōkī̀ zuwā̀ kā̀suwā.

Zākà zō dà hū̀lātā wajen tā̀rō.
0 Kàzō dà hū̀lātā wajen tā̀rō.

The transform pattern in the following drill is:

Perfective	Negative Perfective
Future	Negative Future
Optative	

(The negative optative is in Unit 11. This drill may be repeated during the drill of Unit 11 and the negative optative added.)

	Shēhù yā ɗàukı hū̀laṛ Mūsā.	Shēhù bàı ɗàukı hū̀laṛ Mūsā ba.
F	Shēhù zaì ɗàukı hū̀laṛ Mūsā.	Shēhù bà zaì ɗàukı hū̀laṛ Mūsā ba.
O	Shēhù yà ɗàukı hū̀laṛ Mūsā.	

	Mūsā yā dāwō dàgà aıkī̀ yànzu.	Mūsā bàı dāwō dàgà aıkī̀ ba yànzu.
F	Mūsā zaì dāwō dàgà aıkī̀ yànzu.	Mūsā bà zaì dāwō dàgà aıkī̀ ba yànzu.
O	Mūsā yà dāwō dàgà aıkī̀ yànzu.	

	Yā fārà zuwā̀ ōfìshın ȷàkādàn Amìṛkà.	Bàı farà zuwā̀ ofìshın ȷàkādàn Amìṛkà ba.
F	Zaì fārà zuwā̀ ōfìshın ȷàkādàn Amìṛkà.	Bà zaì fārà zuwā̀ ōfìshın ȷàkādàn Amìṛkà ba.
O	Yà fārà zuwā̀ ōfìshın ȷàkādàn Amìrkà.	

	Àsàbè tāzō dà àbıncı yànzu.	Àsàbè bàtà zō dà àbıncı ba yànzu.
F	Àsàbè zātà zō dà àbıncı yànzu.	Àsàbè bà zātà zō dà àbıncı ba yànzu.
O	Àsàbè tàzō dà àbıncı yànzu.	

GD 10.2 Varıatıon Drıll

Kà tàfı kā̀suwā kà sàyı wata hū̀lā.

Kà sàyētà à kā̀suwā.

Kà dāwō gıdā dà ıtā.

Nā sàmi gyàɗan nàn jiyà.

Nā sàmēsu yau.

Nā sàmi sùkūnī̀ ìn tàfi.

lōkàcin — the time (of), the time that; when

Lōkàcin zuwā̀ aikī̀ yā kūsa. Mù tàfi.

Nā maǹta lōkàcin dà Ìbrāhìm ya tàfi.

Wànè lōkàcin zākù kai sā̀ƙoǹ náǹ?

Ìdan tājē ōfìs kà gayā̀ masà.

Ìdan bàtà jē ōfìs ba kà gayā̀ masà.

Ìdan zātà jē ōfìs kà gayā̀ masà.

Ìdan bà zātà jē ōfìs ba kà gayā̀ masà.

Ìnā zaǹ shiryà gyàɗán nàn?

Kà shiryā̀ à gidā.

UNIT 11 BASIC SENTENCES

A	
early morning with sun well up	hàntsī
Good morning!	Baṛkā̀ dà hàntsī.
B	
Good morning.	Baṛkā̀ kàdai.
A	
he informed him	yā shaìdā masà
that he not go, let him not go	kadà yà tàfi
Did you tell him not to go?	Kā shaìdā masà kadà yà tàfí?
B	
I haven't seen him yet.	Bàn ganshì bà haṛ yànzu.
A	
fear, being afraid	tsṑrō
I'm afraid	inā̀ tsṑrō
that they not go	kadà sù tàfi
I'm afraid that they won't go with the children.	Inā̀ tsṑron kadà sù tàfi dà yārā̀.
B	
What would cause them to do that ('thus')?	Mḕ zaì sā` sù yi hákà?
A	
he knows	yā sanī̀
some people	wasu mutā̀nē

good sense	hankàlī
they don't have good sense	bā̀su dà hankàlī
You know some people don't have good sense.	Kā san wasu mutā̀nē bā̀su dà hankàlī.

B

truth	gaskiyā
That's so.	Gaskiyā nḕ.

A

let's not go	kadà mù tafi
everywhere; (with neg.) anywhere	kō'ìnā
Let's not go anywhere (from here).	Kadà mù tàfi kō'ìnā dàgà naǹ.

B

inclination, feeling	nīyyā̀ /nīyā̀/
I don't have the inclination	bāǹi dà nīyyā̀
a long time ago	dā̀
I didn't have any intention of going out anyway.	Bāǹi dà nīyyàṛ fìtā dā̀mā.

NOTES

Note 11.1 Verb: Negative Optative

Kadà kà dā̀mu.	Don't worry.
Kadà kàyi fushī	Don't get angry.
Kadà yà tàfi.	That he not go.

Kā shaìdā masà kadà yà tàfí?	Did you tell him not to go?
Kadà mù tàfi.	Let's not go.
Inā̀ tsṑron kadà sù tàfi dà yā̀rā.	I'm afraid that they will go with the children.

/kadà/ prefixed to the optative makes a negative 'may it not be so-and-so', 'may so-and-so not happen'. It may be used independently or following another clause. Note the independent uses: 'let's not go', 'don't worry!', etc.

The imperative (Note 12.1) has no negative. The negative of the optative is used for negative commands: /kadà kà tàfi/ 'don't go', etc.

When there is a noun subject, it usually follows /kadà/: /kadà yārṑ yà tàfi/ 'don't have the boy go', 'the boy shouldn't go'. It may also precede /kadà/. /yārṑ kadà yà tàfi/.

Note 11.2 Verb: /sanī̀/

yā sanī̀

Ka san wasu mutane basu da hankali

/yā sanī̀/ means 'he knows'. As this is the perfective, the basic meaning of the verb is 'come to know'. 'He has come to know' = 'he knows'. The form of the verb before pronoun and noun objects is /san/.

GRAMMATICAL DRILL

Beginning with this unit only the key sentences and cues of substitution drills will be marked for tone and vowel length. In transform and other drills only as much will be indicated as is felt essential.

GD 11.1 /kadà/

	Kadà kàyi kōmai sai yā dāwō.
aikī̀	Kada kayi aiki sai ya dawo.
(shī)	Kada yayi aiki sai ya dawo.
(itā)	Kada tayi aiki sai ya dawo.
(sū)	Kada suyi aiki sai ya dawo.
(kē)	Kada suyi aiki sai kin dawo.
(mū)	Kada suyi aiki sai mun dawo.
(nī)	Kada suyi aiki sai na dawo.
an	Kada suyi aiki sai an dawo.
	Kadà kà fita kai kàɗai dà yàmma.
kē	Kada ki fita ke kaɗai da yamma.
itā	Kada ta fita ita kaɗai da yamma.
shī	Kada ya fita shi kaɗai da yamma.
	Kadà kàjē gidā sai nā dāwō.
kà̄suwā	Kada kaje kasuwa sai na dawo.
ōfìs	Kada kaje ofis sai na dawo.
asìbitī̀	Kada kaje asibiti sai na dawo.
ma'aikatar̦kù	Kada kaje ma'aikatar̦ku sai na dawo.
kō'ìnā	Kada kaje ko'ina sai na dawo.

Substitution with negative transform (of the first verb only in the first drill).

Kà shaìdā masa yàzo gidānā dà rānā.	Kadà kà shaìdā masà yàzo gidānā dà rāna.

(itā)	Ka shaida mata tàzo gidana da rana.	Kada ka shaida mata tazo gidana da rana.
(su)	Ka shaida masu suzo gidana da rana.	Kada ka shaida masu suzo gidana da rana.
	Ìdan àkwai mutā̀nē sù fārà aikìn yànzu.	Ìdan àkwai mutā̀nē kadà sù fārà aikìn yànzu.
ma'àikàtā	Idan akwai ma'aikata su fara aikin yanzu.	Idan akwai ma'aikata kada su fara aikin yanzu.
lōkàcī	Idan akwai lokaci su fara aikin yanzu.	Idan akwai lokaci kada su fara aikin yanzu.
àbinci	Idan akwai abinci su fara aikin yanzu.	Idan akwai abinci kada su fara aikin yanzu.

The transform pattern in the following drill is:

Perfective	Negative Perfective
Future	Negative Future
Optative	Negative Optative

	Ìdan gaskiyā nḕ tāzō dà sā̀ƙoǹ.	Ìdan gaskiyā nḕ bàtàzō dà sā̀ƙoǹ ba.
F	Ìdan gaskiyā nḕ zātà zō dà sā̀ƙoǹ.	Ìdan gaskiyā nḕ bà zātà zō dà sā̀ƙoǹ ba.
O	Ìdan gaskiyá nḕ tàzō dà sā̀ƙon.	Ìdan gaskiyā nḕ kadà tàzō dà sā̀ƙoǹ.
	Gaskiyā nḕ māsinjà yā dāwō dàgà gidansà.	Gaskiyā nḕ māsinjà bài dāwō dàgà gidansà ba.
F	Gaskiyā nḕ māsinjà zaì dāwō dàgà gidansà.	Gaskiyā nḕ māsinjà bà zaì dāwō dàgà gidansà ba.

O	Gaskıyā nḕ māsınȷà yà dāwō dàgà gıdansà.	Gaskıyā nḕ kədà māsınȷà yà dāwō dàgà gıdansà.
	Yāràǹ sunȷı tsṑron dōkìn.	Yāràn bàsùȷı tsṑron dōkìn ba.
F	Yāràǹ zāsù ȷı tsṑron dōkìn.	Yāràǹ bà zāsù ȷı tsṑron dōkın ba.
O	Yāràǹ sùȷı tsṑron dōkìn.	Kàdà yāràǹ sùȷı tsṑron dōkìn. /Yāràǹ kadà sùȷı tsṑron dōkìn.
	Wasu mutā̀nē sunzō ōfìshınmù.	Wasu mutā̀nē bàsùzō ōfìshınmù ba.
F	Wasu mutā̀nē zāsù zō ōfìshınmù.	Wasu mutā̀ne bà zāsù zō ōfìshınmù ba.
O	Wasu mutā̀nē sùzō ōfìshınmù.	Kadà wasu mutā̀ne sùzō ōfìshınmù.
	Nāȷı wasu ma'àıkàtā sunȷē gaıdà sarkī.	Nāȷı wasu ma'àıkàtā bàsù ȷē gaıdà sarkī ba.
F	Nāȷı wasu ma'àıkàtā zāsù ȷē gaıdà sarkī.	Nāȷı wasu ma'àıkàtā bà zāsù ȷē gaıdà sarkī ba.
O	Nāȷı wasu ma'àıkàtā sùȷē gaıdà sarkī.	Nāȷı kadà wasu ma'àıkàtā sùȷē gaıdà sarkī. /Nāȷı wasu ma'àıkàtā kadà sùȷē gaıdà sarkī.
	Ìbrāhìm yāȷē kā̀suwā hakà.	Ìbrāhìm bàıȷē kā̀suwā hakà ba.
F	Ìbrāhìm zaì ȷē kā̀suwā hakà.	Ìbrāhìm bà zaì ȷē kā̀suwā hakà ba.
O	Ìbrāhìm yàȷē kā̀suwā hakà.	Kadà Ìbrāhìm yàȷē kàsuwā hakà. /Ìbrāhìm kadà yàȷē kā̀suwā́ hakà.

	Ìdan sanyī dà sauƙī sun kwāna.	Ìdan sanyī dà sauƙī bàsù kwāna ba.
F	Ìdan sanyī dà sauƙī zāsù kwāna.	Ìdan sanyī dà sauƙī bà zāsu kwāna ba.
O	Ìdan sanyī dà sauƙī sù kwāna.	Ìdan sanyī dà sauƙī kadà sù kwāna.
	Hàlīmà tā ɗàukı sā̀ƙoǹ.	Hàlīmà bàtà ɗàukı sā̀ƙoǹ ba.
F	Hàlīmà zātà ɗàukı sā̀ƙoǹ.	Hàlīmà bà zātà ɗàukı sā̀ƙoǹ ba.
O	Hàlīmà tà ɗàukı sā̀ƙoǹ.	Kadà Hàlīmà tà ɗàukı sā̀ƙoǹ. /Hàlīmà kadà tà ɗàukı sā̀ƙoǹ.
	Kà shaìdā masà sunzō gıdānā dà rāna.	Kà shaìdā masà bàsù zō gıdānā dà rāna ba.
F	Kà shaìdā masà zāsù zō gıdānā dà rāna.	Kà shaìdā masà bà zāsù zō gıdānā dà rāna ba.
O	Kà shaìdā masà sùzō gıdānā dà rāna.	Kà shaìdā masà kadà sùzō gıdānā dà rāna.
	Yā̀rā sun ɗaùkēshı dàgà naǹ.	Yā̀rā bàsù ɗaùkēshı dàgà naǹ ba.
F	Yā̀rā zāsù ɗaùkēshı dàgà naǹ.	Yā̀rā bà zāsù ɗaùkēshı dàgà naǹ ba.
O	Yā̀rā sù ɗaùkēshı dàgà naǹ.	Kadà yā̀rā sù ɗaùkēshı dàgà naǹ. /Yā̀rā kadà sù ɗaùkēshı dàgà naǹ.

GD 11.2 Variation Drill

	Bà zāmù jē kō'ìnā ba dàgà nàn.
(shī)	Ba zai je ko'ina ba daga nan.
(itā)	Ba zata je ko'ina ba daga nan.
(kai)	Ba zaka je ko'ina ba daga nan.
ōfìs	Ba zaka je ofis ba daga nan.
kàsuwā	Ba zaka je kasuwa ba daga nan.
asìbitī̀	Ba zaka je asibiti ba daga nan.
gidā	Ba zaka je gida ba daga nan.
	Àkwai sanyī kō'ìnā yànzu.
àbinci	Akwai abinci ko'ina yanzu.
dabbōbī	Akwai dabbobi ko'ina yanzu.
yā̀rā	Akwai yara ko'ina yanzu.
mutā̀nē	Akwai mutane ko'ina yanzu.
ma'àikàtā	Akwai ma'aikata ko'ina yanzu.
ruwā	Akwai ruwa ko'ina yanzu.
	Àkwai wasu yā̀rā à gidánkà?
mutā̀nē	Akwai wasu mutane a gidanka?
dabbōbī	Akwai wasu dabbobi a gidanka?
kàsuwā	Akwai wasu dabbobi a kasuwa?
asìbitī̀	Akwai wasu dabbobi a asibiti?
ma'aikatạrkù	Akwai wasu dabbōbī a ḿa'aikatarku?

	Hakà zan fìta bā` hùlā́?
(kaī)	Haka zaka fıta ba hula?
(kū)	Haka zaku fıta ba hula?
(shī)	Haka zaı fıta ba hula?
dāwō	Haka zaı dawo ba hula?
àbıncı	Haka zaı dawo ba abıncı?
ruwā	Haka zaı dawo ba ruwa?
kōmaı	Haka zaı dawo ba komaı?
	Wā̀ ya shaìdā matà Shēhù yāzṓ?
(kaı)	Wa ya shaıda maka Shehu yazo?
(shī)	Wa ya shaıda masa Shehu yazo?
Neg.	Wa baı shaıda masa Shehu yazo ba?
Fut.	Wa zaı shaıda masa Shehu yazo?
Neg.	Wa ba zaı shaıda masa Shehu yazo ba?
	Ìdan hakà zākà kwāna shīkḕnan.
shıryā̀	Idan haka zaka shırya shıkenan.
warkḕ	Idan haka zaka warke shıkenan.
sā̀mā	Idan haka zaka sama shıkenan.
zō	Idan haka zaka zo shıkenan.
ȷē	Idan haka zaka ȷe shıkenan.
sàuka	Idan haka zaka sauka shıkenan.

UNIT 12

BASIC SENTENCES

A	
he rested	yā hūtā̀
resting	hūtā̀wā
householder	màıgıdā
How do you do. ('Greetings on resting, householder')	Sànnu dâ hūtā̀wā màıgıdā̀.
M	
How do you do?	Yaẁwā, sànnu kàdaı.
A	
carpenter	kāfıntà
Do you know Bello the carpenter?	Kāsan Bellò kāfı́ntà?
M	
No, I don't know him.	Ā'à, bàn sanshì ba.
A	
I forgot where he is ('the place').	Nī nā maǹta waȷeǹ.
M	
he asked	yā tàmbàyā (ē/ı)
someone, a (----)	wanı
(question particle)	mànà
Why not ask someone?	Tàmbàyı wanı mànà?
/Why don't you ask someone else?	/Tàmbàyı wanı màná?
A	
Who should I ask?	Wā̀ zaǹ tàmbàyā́?

M

There are Sale and some others ('behold them Sale there').	Gā̀ su Sālè caǹ.
he called	yā kirā
one	ɗaya
Call one of them.	Kìra ɗaya dàgà cikinsù.

A

All right.	Tō`.

NOTES

Note 12.1 Verb: Imperative

tàfi	go!
jē [kàyi wā̀sā]	go [play]!
tàmbàyi wani mànà	Ask someone, why not.

The imperative of the verb has no prefix. It is an abrupt form so is not to be recommended for extensive use. It is more polite to use the optative (/kà tàfi/, /kì tàfi/, /kù tàfi/ - see Note 10.1) in an imperative sense.

Following is a list of most of the verbs which have occurred in Units 1-12. The first column gives the verb with the prefix /yā/ as an example of the perfective (with no object following). The second column gives the imperative form used with no object following. The third column gives the form of the verb before a pronoun and the fourth column the form before a noun. As may be seen from the chart, the form before a noun is sometimes used without an object (and occurs in the second column, also). In most cases the pronouns and nouns are direct objects. In several cases /ma-/ - /wà/ occurs rather than a direct object. In /zō gidā/ an adverbial is used.

Perfective	Imperative		
		- Pronoun	- Noun
yā àikā	àikā	àikēshì	àiki yārṑ
yā ɗàukā	ɗàukā / ɗàuki	ɗàukēshì	ɗàuki ruwā
yā hàṛbā	hàṛbā / hàṛbi	hàṛbēshì	hàṛbi wani
yā nḕmā	nḕmi	nḕmēshì	nḕmi kāfintà
yā sā̀mā	sā̀mā / sā̀mi	sā̀mēshì	sā̀mi lōkàcī
yā tàmbàyā	tàmbàyā	tàmbàyēshì	tàmbàyi àkā̀wū
yā ɗaùkē	ɗàuke	ɗaùkēshì	ɗaùkè ruwā
yā gōdḕ	gṑdē	gṑdē masà	gṑdē wà Shēhù
			gṑdè Allàh
yā kirā	kìra	kìrāshì	kìrā māsinjà
yā maǹtā	màntā	maǹtāshì	maǹtà sā̀ƙoǹ
yā shaìdā	shàidā	shàidā masà	shàidā wà Shēhù
yā shiryā̀	shìryā	shìryāshì	shìryà sā̀ƙoǹ
yā kai	kai	kàishi	kai sā̀ƙoǹ
yā jī	ji	jī̀shi	ji tsṑrō
yā sō	so	sṑshi	so ɗankà
yā yī	yi	yī shì / yī̀shi	yì aikì
yā zō	zo	------	zō gidā
yā ganī		gànshi	gà yārṑ
yā gaidā̀		gàishēshì	gàidà sarkī

In addition to the imperative /gànshi/, there is also /gā̀ shi/ 'here it is!', which is a specialized use of an imperative form of /ganī/.

Some of the different types of verbs found here are:

Two tone stems	low high	low high	low high
ā/ē/i	àikā	àikēshì	àiki yarṑ
	low high	low high	low high
ā/a	kìrā	kìrāshì	kìra māsinjà
Three tone stems	high low high	high low high	high low high
ā/a	màntā	màntāshì	mànta sā̀ƙon

The forms before nouns may end in low rather than high for the above verbs.

One tone stems	high	low	high
	kai	kàishi	kai sā̀ƙon
	high	low/high	low
	yi	yī̀shi yīshì	yì aikì

Verbs without direct object

high low high	high low high	high low high
shaìdā	shaìdā masà	shaìdā wà Shēhù

/tàmbàyā, tàmbàyē-, tàmbàyi/ is the same pattern as /àikā/ but a three tone verb (tones low low high for all imperative forms).

Note 12.2 /mànà/

Tàmbàyi wani mànà?	Why not ask someone?

The imperative of verbs such as /cḕ/ is frequently followed by an adverbial, as /cē mànà/ 'why not say it?', 'why don't you say it?' 'go ahead and say it', /fàɗi mànà/ 'go ahead and tell!', 'come on, tell!', /dàɗē mànà/ 'stay [and see what happens to you!]'.

Note 12.3 /wani/, /wata/, /wasu/

Wasu mutane basu da hankali.
Zan saya maka wata.
Tambayi wani mana?

/wani/ (m.), /wata/ (f.) and /wasu/ (pl.) mean 'some, a, someone, another, other (others)' They may be used before nouns: /wani mùtum̀/ 'some man', /wata mā̀tā/ 'some woman', or independently: /wani/ 'someone'. An alternate of /wasu/ is /waɗansu/.

GRAMMATICAL DRILL

GD 12.1 Imperative

The transform pattern for the following drill is:

Perfective
Negative Perfective
Negative Optative
Imperative

While many of the sample sentences are in the second person, to which the imperative most closely corresponds in meaning, others are in other persons.

Kā tàmbàyi Mūsā lā̀bārìn àlbā̀shī́?	Tā ɗàuki àbinciǹ náǹ?
Bàkà tàmbàyi Mūsā lā̀bārìn àlbā̀shī bá?	Bàtà ɗàuki àbinciǹ naǹ bá?
Kadà kà tàmbàyi Mūsā lā̀bārìn àlbā̀shī.	Kadà tà ɗàuki àbinciǹ naǹ.
Tàmbàyi Mūsā lā̀bārìn àlbā̀shī.	Ɗàuki àbinciǹ naǹ.
Kā àiki Shēhù kā̀suwā́?	Sun ɗaùkè sā̀ƙoǹ náǹ?
Bàkà àiki Shēhù kā̀suwā bá?	Bàsù ɗaùkè sā̀ƙoǹ naǹ bá?
Kadà kà aìki Shēhù kā̀suwā.	Kadà sù ɗaùkè sā̀ƙoǹ naǹ.
Àiki Shēhù kā̀suwā.	Ɗàuke sā̀ƙoǹ naǹ.

Kā dāwō dàgà asìbítìn?
Bàkà dāwō dàgà asìbıtìn bá?
Kadà kà dāwō dàgà asìbıtìn.
Dā̀wō dàgà asìbıtìn.

Tā fārà áıkìn?
Bàtà fārà aıkìn bá?
Kadà tà fārà aıkìn.
Fā̀rà aıkın.

Yā fìta zuwā̀ ōfìs yànzú?
Bàı fìta zuwā̀ ōfìs ba yànzú?
Kadà yà fìta zuwā̀ ōfìs yànzu.
Fìta zuwā̀ ōfìs yànzu.

Kın gayā̀ masà yàzō dà yam̀má?
Bàkì gayā̀ masa yàzō dà yam̀ma bá?
Kadà kì gayā̀ masà yàzō dà yam̀ma.
Gàyā masà yàzō dà yam̀ma.

Tā gōdè sā̀ƙon dà Shēhù ya káı?
Bàtà gōdè sā̀ƙon dà Shēhù ya kaı bá?
Kadà tà gōdè sā̀ƙon dà Shēhù ya kaı.
Gṑdè sā̀ƙon dà Shēhù ya kaı.

Kā gyārà hū̀láṛ?
Bàkà gyārà hū̀laṛ bá?
Kadà kà gyārà hū̀laṛ.
Gyā̀rà hū̀laṛ.

Yā jı tsṑron dōkìn Shḗhù?
Bàı jı tsṑron dōkìn Shēhù bá?
Kadà yàjı tsṑron dōkìn Shēhù.
Jı tsṑron dōkìn Shēhù.

À kırā Mámmàn?
Bà'à kırā Mammàn bá?
Kadà à kırā Mammàn.
Kìrā Mammàn.

Mūsā yā kırā māsınjà.
Mūsā bàı kırā māsınjà ba.
Kadà Mūsā yà kırā māsınjà.
Kìrā māsınjà.

Tā sā̀mı àbıncín?
Bàtà sā̀mı àbıncıǹ bá?
Kadà tà sā̀mı àbıncıǹ.
Sā̀mı àbıncıǹ.

Yā sàuka à Ámìṛkà?
Bàı sàuka à Amìṛkà bá?
Kadà yà sàuka à Amìṛkà.
Sàuka à Amìṛkà.

Kā shaìdā masà sā̀ƙón?
Bàkà shaìdā masà sā̀ƙòn bá?
Kadà kà shaìdā masà sā̀ƙòn.
Shàıdā masà sā̀ƙòn.

Sun shıryà sā̀ƙoǹ yànzú?	Kun tàmbàyı kōmaı waȷénsà?
Bàsù shıryà sā̀ƙoǹ ba yànzú?	Bàkù tàmbàyı kōmaı waȷensà bá?
Kadà sù shıryà sā̀ƙoǹ yànzu.	Kadà kù tàmbàyı kōmaı waȷensà.
Shìryà sā̀ƙoǹ.	Tàmbàyı kōmaı waȷensà.
Kā tàfı asìbítī̀?	Tāzō dà àbıncíǹ?
Bàkà tàfı asìbıtī bá?	Bàtà zō dà àbıncıǹ bá?
Kadà kà tàfı asìbıtī̀.	Kadà tàzō dà àbıncıǹ.
Tàfı asìbıtī̀.	Zō dà àbıncıǹ.

GD 12.2 Varıatıon Drıll

	Kìrā wanı naǹ.	
(kaı)	Kà kıra wanı nan.	Kada ka kıra wanı nan.
(kē)	Kı kıra wanı nan.	Kada kı kıra wanı nan.
(kū)	Ku kıra wanı nan.	Kada ku kıra wanı nan.
	Wanı k̇āfıntà yāzō naǹ dà rāna.	
mùtum̀	Wanı mutum yazo nan da rana.	
yārṑ	Wanı yaro yazo nan da rana.	
àkā̀wū	Wanı akawu yazo nan da rana.	
	Màıgıdan yā dā̀wō dàgà áıkī̀?	
ōfìs	Maıgıdan ya dawo daga ofıs?	
kā̀suwā	Maıgıdan ya dawo daga kasuwa?	
asìbıtī̀	Maıgıdan ya dawo daga asıbıtı?	
Amìṛkà	Maıgıdan ya dawo daga Amırka?	

zō	Maıgıdan yazo daga Amırka?
sàuka	Maıgıdan ya sauka daga Amırka?
	Tà tàmbàyı uwaṛtà mànà.
Shēhù	Ta tambayı Shehu mana.
Hàlīmà	Ta tambayı Halıma mana.
wanı	Ta tambayı wanı mana.
yārònta	Ta tambayı yaronta mana.
(kū)	Ku tambayı yaronta mana.
(kaı)	Ka tambayı yaronta mana.
(kē)	Kı tambayı yaronta mana.
(mū)	Mu tambayı yaronta mana.
(shī)	Ya tambayı yaronta mana.
(su)	Su tambayı yaronta mana.
(an)	A tambayı yaronta mana.
	Nī ɗaya zaǹ ɗaùkè gyàɗán nàn?
kaı	Kaı ɗaya zaka ɗauke gyaɗan nan?
shī	Shı ɗaya zaı ɗauke gyaɗan nan?
kē	Ke ɗaya zakı ɗauke gyaɗan nan?
ıtā	Ita ɗaya zata ɗauke gyaɗan nan?
	Kaı ɗaya zākà kwāna à gıdáǹ?
hūtà	Kaı ɗaya zaka huta a gıdan?
sàuka	Kaı ɗaya zaka sauka a gıdan?
Amìṛkà	Kaı ɗaya zaka sauka a Amırka?

	Wàǹè kāfıntà ya gyā́rā̀?
tàfı	Wane kafınta ya tafı?
zō	Wane kafınta ya zo?
yārṑ	Wane yaro ya zo?
mùtum̀	Wane mutum ya zo?
	Shēhù yā maǹta waȷen asìbıtìn dabbōbī.
Hàlīmà	Halıma ta manta waȷen asıbıtın dabbobı.
Shēhù da Hàlīmà	Shehu da Halıma sun manta waȷen asıbıtın dabbobı.
gıdānā	Shehu da Halıma sun manta waȷen gıdana.
ma'aıkataṛkù	Shehu da Halıma sun manta waȷen ma'aıkatarku.
	Shēhù yā tàmbàyı wanı mùtum̀ ȷıyā̀.
yārṑ	Shehu ya tambayı wanı yaro ȷıya.
àıkā	Shehu ya aıkı wanı yaro ȷıya.
ɗàukā	Shehu ya ɗaukı wanı yaro ȷıya.
Negatıve	Shehu baı ɗaukı wanı yaro ba ȷıya.
	Ìnā zaǹ sā̂mı wanı àbıncı yànzú?
àlƙalàmī	Ina zan samı wanı alƙalamı yanzu?
dōkī̀	Ina zan samı wanı dokı yanzu?
gıdā	Ina zan samı wanı gıda yanzu?
yārṑ	Ina zan samı wanı yaro yanzu?
kāfıntà	Ina zan samı wanı kafınta yanzu?
	Ìnā nḕ waȷen gıdánsà?
kā̀suwā	Ina ne waȷen kasuwa?
asìbıtī̀	Ina ne waȷen asıbıtı?

ma'aıkataṛkù	Ina ne waȷen ma'aıkatarku?
ōfı̀shınsù	Ina ne waȷen ofıshınsu?
	Waȷen wā̀ zākà tàmbàyā́?
(ıtā)	Waȷen wa zata tambaya?
(kū)	Waȷen wa zaku tambaya?
(shī)	Waȷen wa zaı tambaya?
(nī)	Waȷen wa zan tambaya?
ȷē	Waȷen wa zan ȷe?
ganī	Waȷen wa zan ganı?
tàfı	Waȷen wa zan tafı?
kaı	Waȷen wa zan kaı?
sàuka	Waȷen wa zan sauka?
aıkā̀	Waȷen wa zan aıka?
	Nā maǹtā yaù àkwaı aıkī̀.
(shī)	Ya manta yau akwaı aıkı.
(ıta)	Ta manta yau akwaı aıkı.
(su)	Sun manta yau akwaı aıkı.
(kaı)	Ka manta yau akwaı aıkı.
(kē)	Kın manta yau akwaı aıkı.
(mū)	Mun manta yau akwaı aıkı.
(kū)	Kun manta yau akwaı aıkı.
an	An manta yau akwaı aıkı.
	Kadà tà maǹtā dà sā̀ƙon nàn.
ruwā	Kada ta manta da ruwan nan.
àlƙalàmī	Kada ta manta da alƙalamın nan.

àbıncı	Kada ta manta da abıncın nan.
gyàɗā	Kada ta manta da gyaɗan nan.
tābā̀	Kada ta manta da taban nan.
	Mūsā zaì ɟē waɟen aıkī̀ yáù?
Hàlīmà	Halıma zata ɟe waɟen aıkı yau?
Mūsā dà Hàlīmà	Musa da Halıma zasu ɟe waɟen aıkı yau?
tā̀rō	Musa da Halıma zasu ɟe waɟen taro yau?
anɟumā̀	Musa da Halıma zasu ɟe waɟen taro anɟuma?
gṑbe	Musa da Halıma zasu ɟe waɟen taro gobe?

UNIT 13 BASIC SENTENCES

A

Is this Sahabi's house?	Naǹ nē gidan Sàhābī́?

B

someone sent you here	an aikōkà
Yes, did someone send you?	Ī, an aikōkà nḗ?

A

he gave	yā bā̀
he gave me	yā bānì
ear	kuǹnē
earring	ɗankunne
pl.	'yankunne
Yes, it was Asabe who said the earrings were to be given to me.	Ī, Àsàbe cḕ tacḕ àbānì 'yankunne.

B

Tell her they're not repaired.	Kàcḕ matạ̀ bà'à gyārā̀ ba.

A

when	yạ̀ushẹ̀
he received	yā kạ̀rɓā (ē/i)
All right. When should I say someone is to come get [them]?	Tṑ, yạ̀ushẹ̀ zaǹce àzō à kạ̀rɓā́?

B

Sunday	lahạ̀dī̀
On Sunday.	Rānaṛ lahạ̀dī̀.

A	
morning	sāfe
Should he ('someone') come in the morning or in the evening?	Dà sāfe nề zā'à zō, kō dà yàmmá?
B	
Say I said in the evening.	Kàcē` nācē` dà yàmma.
A	
All right, goodby.	Tō`, sai anjumā̀.
B	
All right, give her my greetings.	Tō`, kà gaishē tà.

NOTES

Note 13.1 /nē/, /cē/.

Nan ne gidan Sahabi?
An aikoka nē?
Asabe ce tace abani 'yankunne.
Da safe ne za'a zo, ko da yamma.

The particles /-nē/ - /-nề/ (masculine and plural), /-cē/ - /-cề/ (feminine) indicate 'is'. While written separately, these are actually suffixes to the preceding word. The tone of /nē/, /cē/ is the opposite of the tone immediately preceding. (See also Note 3.2) /nē/, /cē/ may also translate as 'was', 'were'.

/nē/, /cē/ are used in constructions indicating equivalence (X = Y), with prepositional phrases (/dà sāfe nề/), with /inā/, and are often translatable 'it is' or 'is it', 'it was' or 'was it'.

The relative perfective (Note 4.2, Note 19.1) is used after /nē/: /Mūsā nḕ yaje Ingilà/ 'It was Musa that went to England'. Compare also:

Yàushè nē tacē zātà zo.	When is it she said she's coming?
Yàushè tacē zātà zo.	When did she say she's coming?

Both of these are the relative perfective as /yàushè/ is also followed by it.

/nē/, /cē/ are negated by /bā̀...ba/, the second /ba/ being prefixed to /nē/ or /cē/: /bā̀ sarkī banḕ/ 'it is not the emir'.

GRAMMATICAL DRILL

GD 13.1 /-nē/, /-cē/

	Shī nḕ bàbban àkā̀wū yànzu.
kai	Kai ne babban akawu yanzu.
nī	Nī ne babban akawu yanzu.
kē	Ke ce babban akawu yanzu.
itā	Ita ce babban akawu yanzu.
māsinjà	Ita ce masinja yanzu.
mā̀taṛsà	Ita ce matarsa yanzu.
	Àsàbe cḕ mā̀taṛ Láwàl?
uwā	Asabe ce uwar Lawal?
'yā	Asabe ce 'yar Lawal?
	Àsàbe cḕ zātà tâfi asìbitī̀ anjumā̀.
Mūsā	Musa ne zai tafi asibiti anjuma.

Àsàbe dà Mūsā	Asabe da Musa ne zasu tafı asıbıtı anȷuma.
kaı	Kaı ne zaka tafı asıbıtı anȷuma.
shī	Shı ne zaı tafı asıbıtı anȷuma.
kē	Ke ce zakı tafı asıbıtı anȷuma.
nī	Nı ne zan tafı asıbıtı anȷuma.
ıtā	Ita ce zata tafı asıbıtı anȷuma.
kā̀suwā	Ita ce zata tafı kasuwa anȷuma.
ōfìs	Ita ce zata tafı ofıs anȷuma.
gıdā	Ita ce zata tafı gıda anȷuma.
	Mūsā nḕ yaȷē Ingìlà.
Hàlīmà	Halıma ce taȷe Ingıla.
kā̀suwā	Halıma ce taȷe kasuwa.
Mūsā	Musa ne yaȷe kasuwa.
asìbıtī̀	Musa ne yaȷe asıbıtı.
Àsàbe	Asabe ce taȷe asıbıtı.
gıdantà	Asabe ce taȷe gıdanta.
Bellò	Bello ne yaȷe gıdanta.
	Wànè gıdā nḕ Àsàbè taȷḗ?
ōfìs	Wane ofıs ne Asabe taȷe?
asìbıtī̀	Wane asıbıtı ne Asabe taȷe?
Mūsā	Wane asıbıtı ne Musa yaȷe?
	Gıdan Yusufù nē náǹ?
rī̀gā	Rıgar Yusufu ce nan?
àlƙalàmī	Alƙalamın Yusufu ne nan?

hū̀lā	Hular Yusufu ce nan?
àbıncı	Abıncın Yusufu ne nan?
mā̀tā	Matar Yusufu ce nan?
dōkī̀	Dokın Yusufu ne nan?
uwā	Uwar Yusufu ce nan?
yārṑ	Yarcı. Yusufu ne nan?

	Hàlīmà tā san naǹ nē gıdānā.
Shēhù	Shehu ya san nan ne gıdana.
(kaı)	Ka san nan ne gıdana.
(sū)	Sun san nan ne gıdana.
(kū)	Kun san nan ne gıdana.
(kē)	Kın san nan ne gıdana.

	Kāsan Àsàbe cḕ tāzō ȷíyā̀?
Lawàl	Kasan Lawal ne yazo ȷıya?
tàfı	Kasan Lawal ne ya tafı ȷıya?
Àsàbe	Kasan Asabe ce ta tafı ȷıya?
dāwō	Kasan Asabe ce ta dawo ȷıya?
Lawàl	Kasan Lawal ne ya dawo ȷıya?

	Kaı nḕ ka gyārà ōfìshın ȷàkādan Ámìṛkà?
Lawàl	Lawal ne ya gyara ofıshın ȷakadan Amırka?
ıtā	Ita ce ta gyara ofıshın ȷakadan Amırka?
Hàlīmà	Halıma ce ta gyara ofıshın ȷakadan Amırka?

	Wà yacē` ıta cè ta gyārà gyaɗáṛ̀?
shī	Wa yace shı ne ya gyara gyaɗar?
nī	Wa yace nı ne na gyara gyaɗar?
ɗaùkē	Wa yace nı ne na ɗauke gyaɗar?
kaı	Wa yace nı ne na kaı gyaɗar?
Mūsā	Musa yace nı ne na kaı gyaɗar?
Àsàbe	Asabe tace nı ne na kaı gyaɗar?

	Hàlīmà cē ta gyārà gıdānā.
Mūsā	Musa ne ya gyara gıdana.
zō	Musa ne ya zo gıdana.
Àsàbe	Asabe ce ta zo gıdana.
sanī̀	Asabe ce ta san gıdana.
Mūsā	Musa ne ya san gıdana.
shıryā̀	Musa ne ya shırya gıdana.
Hàlīmà	Halıma ce ta shırya gıdana.

	Shēhù yā aıkō dà sā̀ƙòn nán nè?
Hàlīmà	Halıma ta aıko da saƙon nan ne?
àlƙalàmī	Halıma ta aıko da alƙalamın nan ne?
'yankunne	Halıma ta aıko da 'yankunnen nan ne?

	Jıyà nē na kàrɓā dà yam̀ma.
dāwō	Jıya ne na dawo da yamma.
zō	Jıya ne na zo da yamma.
sàyā	Jıya ne na saya da yamma.
tàfı	Jıya ne na tafı da yamma.

rānā	Jiya ne na tafi da rana.
darē	Jiya ne na tafi da dare.

	'Yankunnentà nē Mūsā ya ɗaùkḗ?
kai	'Yankunnenta ne Musa ya kai?
sàyā	'Yankunnenta ne Musa ya saya?
gyārā̀	'Yankunnenta ne Musa ya gyara?
ganī	'Yankunnenta ne Musa ya gani?

	Yàushè nē tacē` zātà zṓ?
tàfi	Yaushe ne tace zata tafi?
dāwō	Yaushe ne tace zata dawo?
sàuka	Yaushe ne tace zata sauka?
ɗàukā	Yaushe ne tace zata ɗauka?
fìta	Yaushe ne tace zata fita?

	Yàushè nē zā'à fārà sanyī́?
yaù	Yau ne za'a fara sanyi?
gṑbe	Gobe ne za'a fara sanyi?
aikī̀	Gobe ne za'a fara aiki?
tā̀rō	Gobe ne za'a fara taro?

GD 13.2 Variation Drill

	Wā̀ yazō gidānā rānar Lahàdī̀ cikínkù?
jē	Wa yaje gidana ranar Lahadi cikinku?
ōfìs	Wa yaje ofis ranar Lahadi cikinku?

kā̀suwā	Wa yaȷe kasuwa ranar Lahadı cıkınku?
asìbıtī̀	Wa yaȷe asıbıtı ranar Lahadı cıkınku?
	Mūsā yā ɗàukı hū̀lātā dà sāfe.
àlƙalàmī	Musa ya ɗaukı alƙalamına da safe.
Àsàbe	Asabe ta ɗaukı alƙalamına da safe.
Hàlīmà	Halıma ta ɗaukı alƙalamına da safe.
àbıncı	Halıma ta ɗaukı abıncına da safe.
Bellò	Bello ya ɗaukı abıncına da safe.
rānā	Bello ya ɗaukı abıncına da rana.
yàmma	Bello ya ɗaukı abıncına da yamma.
	Wàcè rānā zākà aıkō dà hū̀lātī́?
(kē)	Wace rana zakı aıko da hulata?
(ıtā)	Wace rana zata aıko da hulata?
(sū)	Wace rana zasu aıko da hulata?
(kū)	Wace rana zaku aıko da hulata?
(shī)	Wace rana zaı aıko da hulata?
àlƙalàmī	Wace rana zaı aıko da alƙalamına?
dōkī̀	Wace rana zaı aıko da dokına?

The suffıx pronoun should agree wıth the subȷect of the verb ın the followıng drıll.

	Sàhābī yāzō dà 'yaṛsà dà sāfe.
Àsàbe	Asabe tazo da 'yarta da safe.
yārò̄	Asabe tazo da yaronta da safe.
Bellò	Bello yazo da yaronsa da safe.

Àsàbe dà Sàhābī	Asabe da Sahabı sunzo da yaronsu da safe.
uwā	Asabe da Sahabı sunzo da uwarsu da safe.
Hàlīmà	Halıma tazo da uwarta da safe.
Shēhù	Shehu yazo da uwarsa da safe.
dokī̀	Shehu yazo da dokınsa da safe.
Àsàbe	Asabe tazo da dokınta da safe.
	Waȷen Mūsā ta kàrɓā́?
(shī)	Waȷen Musa ya karɓa?
(nī)	Waȷen Musa na karɓa?
(kaı)	Waȷen Musa ka karɓa?
kaı	Waȷen Musa ka kaı?
tàfı	Waȷen Musa ka tafı?
daɗḕ	Waȷen Musa ka daɗe?
sàyā	Waȷen Musa ka saya?
	Zàn sàyā wà mā̀tātā 'yankunne.
dōkī̀	Zan saya wa matata dokı.
àlƙalàmī	Zan saya wa matata alƙalamı.
yārṑ	Zan saya wa yarona alƙalamı.
'yā	Zan saya wa 'yata alƙalamı.
àkā̀wū	Zan saya wa akawuna alƙalamı.

UNIT 14 BASIC SENTENCES

Audu

he put, kept	yā aȷı̀yē
robe	rī̀gā
Where dıd you put Shehu's robe?	Ì nā ka aȷı̀ye rī̀gaṛ Shḗhù?

Bello

box	àkwā̀tī̀
In the box.	À cıkın àkwā̀tī̀.

A

lumber	kātākō
the wooden one	na kātākō
The metal box or the wooden one?	Àkwā̀tı̀n ƙarfḕ kō na kātākṓ?

B

I'll be able	zaǹ ıyā̀
rememberıng	tunā̀wā
I can't remember ('I won't be able rememberıng')	Bà zaǹ ıyā̀ tunā̀wā ba.

A

stealıng	sātā̀
beans	wākē
theft of beans	sātàṛ wākē
someone stole beans ('someone made a theft of beans')	anyı sātàṛ wākē
Do you know that some beans were stolen yesterday?	Kāsan ȷıyà anyı sātàṛ wākḗ?

	B	
at whose house		à gidan wā̀
At whose house was it done?		À gidan wā̀ akà yí?
	A	
I don't know.		Nī bàn sanī̀ ba.
	B	
Well, I'm off to the market.		Tō`, zaǹ tàfi kā̀suwā.
	A	
May you return safely!		Kà dāwō lāfiyā̀.
	B	
God grant [it to be so]!		Allàh yàsā`. /allàyàsā`./

NOTES

Note 14.1 /na/, /ta/

Note 14.1.1 /na/, /ta/ forms

Akwatin ƙarfe ko na katako?

/na/ with high tone indicates 'the one (characterized by or pertaining to [the following word])'. /kātākō/ is 'lumber plank', so /na kātākō/ is 'the wooden one'. /na/ is another form of /n/ so that in the above sentence it parallels it:

	akwatin	ƙarfe	
ko	na	katako	that is, akwatin katako

The corresponding form for /ṛ/ is /ta/:

	rigar	Shehu	
ko	ta	Bello	that is, rigar Bello

The endings for 'my', as in /ùbānā/ 'my father' and /uwātā/ 'my mother' reflect these same forms. Here length is added. Compare /ùbankà/, /uwankà/. /na/ and /ta/ may also be followed by independent pronouns.

Just as /na Hàlīmà/ means 'Halima's' that is, 'masculine something or someone belonging to Halima', so /nātà/ means 'hers' (reference to something masculine). The /nā-/ - /tā-/ refer to the item possessed, the suffixes refer to the possessor. So /nākì/ 'yours' refers to a masculine object possessed by a female 'you'. Again the forms which are different from the others are those for 'mine': /nā̀wa/ 'mine' (masculine), /tā̀wa/ 'mine' (feminine). The /na/, /ta/ have low tone in these forms but high tone before the other suffix pronouns. The forms are:

Referring to something or someone of masculine gender		Referring to something or someone of feminine gender	
nā̀wa	mine	tā̀wa	mine
nākà	yours	tākà	yours
nākì	yours	tākì	yours
nāsà	his	tāsà	his
nātà	hers	tātà	hers
nāmù	ours	tāmù	ours
nākù	yours	tākù	yours
nāsù	theirs	tāsù	theirs

The following shapes of /na/ and /ta/ have occurred:

Full Forms			Short Forms	
Before nouns and independent pronouns	Before /-wa/	Before other pronoun suffixes	Noun Suffix	'the'
na	nā̀-	nā-	-n	-ǹ
ta	tā̀-	tā-	-ṛ	-ṛ̀

Note 14.1.2 /na/, /ta/ usage

akwatin ƙarfe

ko na katako

This example, discussed in Note 14.1.1, illustrates the use of /na/ or /ta/) when no noun precedes. /na/ here might be more literally translated as 'the one of'.

Another usage is:

Àbincin nàn na Shēhù nē.	This food is Shehu's.

/na/ (or /ta/) is also used when the noun to which the /na/ refers is separated from it by another word:

wāken nàn na Lawal	these beans of Lawal's

Note that this is not the same construction as with /nē/ above.

Still another usage is that of a kind of emphatic apposition after /-ǹ/, /-ṛ̀/ the:

Ìnā gidaǹ na Àsàbé?	Where's the house, that of Asabe?

Note 14.2 Verb: /sā̀tā/

Kasan jìya anyi satar wake?

/sātā̀/ is the verbal noun. The corresponding verb is /yā sā̀tā/ 'he stole' (/mḕ ya sā̀tā́?/ 'what did he steal?'; with pronoun /yā sā̀cētà/ 'he stole it (f.)'; with noun /yā sā̀ci gyàɗā/ 'he stole peanuts'). There is another verb /yā sācḕ/ 'he stole (and took away'. Compare /ɗàukā/ and ɗaùkē/, /àikā/ and /aikā̀/.

GRAMMATICAL DRILL

GD 14.1 /na/ and /ta/

GD 14.1.1 /-ǹ/ /-ṛ̀/ Corresponding to 'the'

	'Yaṛ Àsàbe cḕ ta ɗaùkè gyàɗaṛ̀.
'yankunne	'Yar Asabe ce ta ɗauke 'yankunnen.
kātākō	'Yar Asabe ce ta ɗauke katakon.
ruwā	'Yar Asabe ce ta ɗauke ruwan.
àbinci	'Yar Asabe ce ta ɗauke abincin.
wākē	'Yar Asabe ce ta ɗauke waken.
dōkī̀	'Yar Asabe ce ta ɗauke dokin.
àlƙalàmī	'Yar Asabe ce ta ɗauke alƙalamin.
	Wā̀ ya sàyā makà hū̀lá̀ṛ?
kai	Wa ya kai maka hular?
ajìyē	Wa ya ajiye maka hular?

GD 14.1.2 /n/ /ṛ/ in NnN constructions

	Àkwai àkwā̀tìn kātākō à gidánkà?
ōfìshinkà	Akwai akwatin katako a ofishinka?
ma'aikataṛkù	Akwai akwatin katako a ma'aikatarku?
	Rī̀gaṛ Àsàbe cḕ ka ɗáukā̀?
ajìyē	Rigar Asabe ce ka ajiye?
kai	Rigar Asabe ce ka kai?
sàyā	Rigar Asabe ce ka saya?

maǹtā	Rıgar Asabe ce ka manta?
gyārā̀	Rıgar Asabe ce ka gyara?
	Wàcè ırìn rī̀gā zākà sàyā́? [1]
àkwā̀tī̀	Wane ırın akwatı zaka saya?
hū̀lā	Wace ırın hula zaka saya?
gıdā	Wane ırın gıda zaka saya?
tābā̀	Wace ırın taba zaka saya?
àlƙalàmī	Wane ırın alƙalamı zaka saya?
	Hū̀laṛsà cē Àmīnà ta ɗaukā̀.
àlƙalàmī	Alƙalamınsa ne Amına ta ɗauka.
'ya	'Yarsa ce Amına ta ɗauka.
àkwā̀tī̀	Akwatınsa ne Amına ta ɗauka.
rī̀gā	Rıgarsa ce Amına ta ɗauka.
dōkī̀	Dokınsa ne Amına ta ɗauka.
	Àbıncın Shēhù nē nā́ǹ?
hū̀lā	Hular Shehu ce nan?
àkwā̀tī̀	Akwatın Shehu ne nan?
mā̀tā	Matar Shehu ce nan?
dōkī̀	Dokın Shehu ne nan?
rī̀gā	Rıgar Shehu ce nan?
dabbā̀	Dabbar Shehu ce nan?

---

[1] Note agreement of /wàcè/ wıth /rī̀gā/.

	Yàushè zā'à gyārà 'yankunnéntà?
gıdā	Yaushe za'a gyara gıdanta?
rī̀gā	Yaushe za'a gyara rıgarta?
àkwā̀tī̀	Yaushe za'a gyara akwatınta?

GD 14.1.3 /na/ - /ta/ plus noun ın alternatıve utterances

	Yārònkà na ganī kō na Béllò?
uwā	Uwarka na ganı ko ta Bello?
dōkī̀	Dokınka na ganı ko na Bello?
'yā	'Yarka na ganı ko ta Bello?
rī̀gā	Rıgarka na ganı ko ta Bello?
kātākō	Katakonka na ganı ko na Bello?
wākē	Wakenka na ganı ko na Bello?
	Àlbā̀shīnā ya kàrɓā́ kō na Àsàbé?
rī̀gā	Rıgata ya karɓa ko ta Asabe?
sā̀ƙō	Saƙona ya karɓa ko na Asabe?
tābā̀	Tabata ya karɓa ko ta Asabe?
àlƙalàmī	Alƙalamına ya ƙarɓa ko na Asabe?
	'Yaṛ Mūsā cḕ tazṓ, kō ta Àsàbé?
dāwō	'Yar Musa ce ta dawo, ko ta Asabe?
kaı	'Yar Musa ce ta kaı, ko ta Asabe?
ganī	'Yar Musa ce ta ganı, ko ta Asabe?
aȷìyē	'Yar Musa ce ta aȷıye, ko ta Asabe?
ɗàukā	'Yar Musa ce ta ɗauka, ko ta Asabe?

	Rī̀gaṛ Mammàn cē náǹ, kō ta Sàhābī́?
àbinci	Abincin Mamman ne nan, ko na Sahabi?
gyàɗā	Gyaɗar Mamman ce nan, ko ta Sahabi?
wākē	Waken Mamman ne nan, ko na Sahabi?
uwā	Uwar Mamman ce nan, ko ta Sahabi?
	Àkwā̀tìn Mūsā nḕ bàbba kō na Hàlī́mà?
rī̀gā	Rigar Musa ce babba ko ta Halima?
gidā	Gidan Musa ne babba ko na Halima?
'yā	'Yar Musa ce babba ko ta Halima?
dōkī̀	Dokin Musa ne babba ko na Halima?
yārṑ	Yaron Musa ne babba ko na Halima?
sā̀ƙō	Saƙon Musa ne babba ko na Halima?
	Àkwā̀tìn Mūsā nḕ kō na Shēhù ka ajìyḗ?
ɗàukā	Akwatin Musa ne ko na Shehu ka ɗauka?
kai	Akwatin Musa ne ko na Shehu ka kai?
rī̀gā	Rigar Musa ce ko ta Shehu ka kai?
hū̀lā	Hular Musa ce ko ta Shehu ka kai?
àlƙalàmī	Alƙalamin Musa ne ko na Shehu ka kai?

GD 14.1.4 /na/ - /ta/ plus noun in other nominal positions
After /da/

	Yàushè zā'à bānì àlbāshīnā dà na yārṑnā́?
àbinci	Yaushe za'a bani abincina da na yarona?
rī̀gā	Yaushe za'a bani rigata da ta yarona?

àkwā̀tī̀	Yaushe za'a banı akwatına da na yarona?
wākē	Yaushe za'a banı wakena da na yarona?

Before /nē/ - /cē/

	Àbıncın nàn na Hàlīmà nē.
Shēhù	Abıncın nan na Shehu ne.
tābā̀	Taban nan ta Shehu ce.
Amīnà	Taban nan ta Amına ce.
ruwā	Ruwan nan na Amına ne.
Shēhù	Ruwan nan na Shehu ne.

In apposıtıon

	Ìnā àbıncìn na Àsàbé?
'yā	Ina 'yar ta Asabe?
gıdā	Ina gıdan na Asabe?
rī̀gā	Ina rıgar ta Asabe?
wākē	Ina waken na Asabe?
uwā	Ina uwar ta Asabe?
'dā	Ina 'dan na Asabe?
'yankunne	Ina 'yankunnen na Asabe?
tābā̀	Ina tabar ta Asabe?
	Wāken nàn na Lawàl dà kyáu?
Àsàbe	Waken nan na Asabe da kyau?
àbıncı	Abıncın nan na Asabe da kyau?
Lawàl	Abıncın nan na Lawal da kyau?
rī̀gā	Rıgan nan ta Lawal da kyau?

Àsàbe	Rıgan nan ta Asabe da kyau?
gıdā	Gıdan nan na Asabe da kyau?
Lawàl	Gıdan nan na Lawal da kyau?

GD 14.1.5 /nā/ - /tā/ plus pronoun suffıxes

	Dōkìn nàn nākà nē kō na Hàlīmà nḗ?
gıdā	Gıdan nan naka ne ko na Halıma ne?
rī̀gā	Rıgan nan taka ce ko ta Halıma ce?
gyàɗā	Gyaɗan nan taka ce ko ta Halıma ce?
àlƙalàmī	Alƙalamın nan naka ne ko na Halıma ne?
àkwā̀tī̀	Akwatın nan naka ne ko na Halıma ne?
tābā̀	Taban nan taka ce ko ta Halıma ce?
'yā	'Yan nan taka ce ko ta Halıma ce?

	Àbıncın nàn nā̀wa nḕ.
(kaı)	Abıncın nan naka ne.
(shī)	Abıncın nan nashı ne.
(ıtā)	Abıncın nan nata ne.
(mū)	Abıncın nan namu ne.
(sū)	Abıncın nan nasu ne.

Repeat above drıll wıth /rī̀gā/ for /àbıncı/.

	Ìnā ya aȷìye sā̀ƙoǹ nā̀wá?
(kaı)	Ina ya aȷıye saƙon naka?
(ıtā)	Ina ya aȷıye saƙon nata?

(kē)	Ina ya ajiye saƙon naki?
(sū)	Ina ya ajiye saƙon nasu?

Repeat above drill with /rī̀gā/ for /sàƙō/.

GD 14.2 Variation Drill

	Dōkìn Àsàbè yā warkḕ.
'yā	'Yar Asabe ta warke.
zō	'Yar Asabe ta zo.
tàfi	'Yar Asabe ta tafi.
dāwō	'Yar Asabe ta dawo.
	Àkwai wākē à kā̀suwā.
gidānā	Akwai wake a gidana.
Amìṛkà	Akwai wake a Amirka.
kō'ìnā	Akwai wake a ko'ina.
ruwā	Akwai ruwa a ko'ina.
àbinci	Akwai abinci a ko'ina.
mutā̀nē	Akwai mutane a ko'ina.
	Hàlīmà tā kai wākē gidan Shēhù.
ma'aikataṛmù	Halima ta kai wake ma'aikatarmu.
asìbitī̀	Halima ta kai wake asibiti.
kā̀suwā	Halima ta kai wake kasuwa.
ōfìs	Halima ta kai wake ofis.

	Ìdan yārṑnā yā dāwō, shīkèₙnan.
tàfi	Idan yarona ya tafi, shikenan.
kai	Idan yarona ya kai, shikenan.
sàyā	Idan yarona ya saya, shikenan.
ɗaukȁ	Idan yarona ya ɗauka, shikenan.
ajìyē	Idan yarona ya ajiye, shikenan.

UNIT 15 BASIC SENTENCES

Audu	
I'll go, I'm about to go	zāǹi
the day after tomorrow	jībi
Did anyone tell you I'm going to Lagos the day after tomorrow?	An gayā̀ makà zāǹi Lēgàs jībí?
Bello	
there isn't anyone who	bā` wandà
No one told me.	Bā` wandà ya shaìdā minì.
A	
course	kwas̀
I'm going to take a course	zaǹ yi kwas̀
teaching	mālantà
I'm going to take a course in teaching.	Zaǹ yi kwas̀ nē na mālantà.
B	
Is Yusufu going, too?	Yūsufù mā zā̀shí nḕ?
A	
he's sure, certain	yā tabbàtā
Perhaps, I'm not sure.	Wàtàƙīlà, bàn tabbàtā ba.
B	
When are you coming back?	Yàushè zākà dāwṓ?
A	
one like	kàmā
month	watā̀

After about ('the like of') two months.	Bāyan kàmaṛ watā̀ biyu.

B

Some [others] from our office are going, too.	Wasu dàgà ōf̀ishinmù mā zās̀u.

A

he learned	yā kōyō
What are they going to study?	Mḕ zāsù kōyṓ?

B

I don't know.	Bàn sanī̀ ba.

NOTES

Note 15.1 Verb: /zā̀-/ 'go, about to go'

Ku nawa zāk̀u Ingila baɗi?

An gaya maka zāǹi Lagos jibi?

Yusufu ma zās̀hí ne?

Wasu daga ofishinmu ma zās̀u.

These are examples of a verb meaning 'go', /zā̀-/, which takes suffixes rather than prefixes. The forms are:

zāǹi	I'm going, I'm going to go
zāk̀a	you're going, you're going to go
zāk̀i	you (f.) are going, you (f.) are going to go
zās̀hi	he's going, he's going to go
zāt̀a	she's going, she's going to go
zām̀u	we're going, we're going to go

zā̀ku	you (pl.) are going, you (pl.) are going to go
zā̀su	they're going, they're going to go
zā̀'a	going is being done or about to be done (by some one or more)

This verb refers only to present or future time. The verb itself has a long vowel with falling (high-low) tone. The suffixes, which indicate the subject, have high tone when the verb is by itself or the last word in the sentence. When another word follows, the suffix pronoun may have low tone. While the suffixes to this verb will be consistently left unmarked, as if high tone, in this course, the possible alternative form in low tone should be kept in mind and imitated when heard: /zā̀ni kā̀suwā/ or /zā̀nì kā̀suwā/ 'I'm on my way to market'.

This verb /zā̀-/ and its use must be distinguished from the /zā-/ prefix (Note 8.1) which indicates future time. This future prefix (another form of the same root as /zā̀-/ 'go') also has suffix pronouns but is regularly followed by a verb form: /zāsù gayā̀ minì/ 'they will tell me', /zāmù zō/ 'we'll come'. The verb following this prefix may, of course, be a verb 'to go', as /zaì jē/ or /zaì tàfi/ 'he'll go'. Note that the pronouns after /zā-/ 'will, shall' are low tone and some differ in form from those after /zā̀-/ 'go'; /zaǹ dāwō/ 'I'll return' but /zā̀ni/ 'I'm going'; /zaì dāwō/ 'he'll return' but /zā̀shi/ 'he's going'.

Compare the usage of /zā̀-/ 'go' and /zā-/ 'will, shall' in the following sentences:

Zā̀ni kōyō.	I'm going [in order] to learn.
Zaǹ kōyō.	I'll learn.
Yàushè zā̀ka kwas na mālántà?	When are you going [in order] to [take] the course in teaching?

Yàushè zākà yi kwas na mālántà?	When will you take the course of teaching?

After /zā-̀/ nouns may be used adverbially: 'I'm going to learning', 'you're going to a course', etc. After /zā-/ (future) a verb is generally used (though in situations where /yi/ occurs, a construction without it may sometimes also be used).

Note 15.2 /nā̀/ 'is'

a) Kullum ana kaishi.
Ina zato matata ma zatazo.

b) Ina tsoron kada su tafi da yara.
Suna lafiya ƙalau.
Yana gabas da kasuwa.
Yaronka na kusa?
'Yarka nā nan?

/nā̀/ may occur after a pronoun (/i-/ 'I', /a-/ 'someone', /ya-/ 'he' /su-/ 'they') or after a noun (/yārònkà/, /'yaṛkà/). It may be followed by a verbal noun (/zàtō/ 'thinking'), by certain verbs (as /kai/), as illustrated in group a), or by other nouns or adverbial expressions, as in group b). /tsṑrō/ is a noun 'fear' or 'fearing' not a verb.

/nā̀/ may conveniently be translated 'is/are in a given state or position': /yanā̀ kaishì/ 'he is taking him', /yanā̀ lāfiyā̀/ 'he is in a state of well-being', /yanā̀ gabàs/ 'it's to the east'.

The forms of the pronouns with /nā̀/ may be seen from the following:

inā̀	munā̀
kanā̀	kunā̀
kinā̀	
yanā̀	sunā̀
tanā̀	anā̀

Followed by a verbal noun these are the equivalent of an English present tense:

inā̀ ganī	I am seeing	munā̀ ganī	we are seeing
kanā̀ ganī	you (m.) are seeing	kunā̀ ganī	you are seeing
kinā̀ ganī	you (f.) are seeing		
yanā̀ ganī	he is seeing	sunā̀ ganī	they are seeing
tanā̀ ganī	she is seeing	anā̀ ganī	one sees

Since /ganī/ is a noun, it will be followed by /n/ plus noun or pronoun:

inā̀ ganin dōkìn	I am seeing the horse
inā̀ ganinsà	I am seeing him
inā̀ tsṑron dōkìn	I'm afraid of the horse
inā̀ tsṑronsà	I'm afraid of him

Drills of this unit are restricted to /nā̀/ followed by a verbal noun. Further details are given in Note 16.1.

Examples of verbal nouns are:

Verb:	Verbal Noun:
ɗàukā (ē/i)	ɗaukā / ɗaukā̀
barī̀	barī̀
ganī	ganī
kirā	kirā̀
zō	zuwā̀
tàfi	tàfiyā̀
ji	jī̀

Other words which may correspond to English 'is' should not be confused with /nā̀/. One of these is /àkwai/ meaning 'there is, there are'. There is also /nē/ ~ /cē/ (Note 13.1), which may be used for 'is' in such expressions as /wannàn ōfìshinmù nē/ 'this is our office', /shī nḕ/ 'it is he', /ƙaryā cḕ/ 'it's a lie'. Contrast /ìnā nḕ/ 'where is he?' and /yanā̀ naǹ/ 'he's here' (using /nā̀/). Some further examples of /nē/ after a clause are found in the Basic Sentences of this unit.

Note 15.3 /wandà/

ba wanda

/wandà/ is /wā̀/ 'who' plus /n/ plus /dà/. The construction is the same as /lōkàcin dà/.

Note 15.4 /kwas̀/

Zan yi kwas ne na malanta.

The /na/ here refers back to /kwas̀/: /kwas̀... na mālantà/. (See Note 13.1.) /kwas̀/ does not pattern quite like other nouns in the language and does not take /-n/ as a suffix. Compare /ùbanmù/ 'our father' but /kwas̀ dà mū/ 'our course'.

Note 15.5 /kàmā/

Bayan kamar wata biyu.

/kàmā/ is 'likeness, similarity' even 'appearance'. /sun yi kàmā/ is 'they're alike'; /mài kàmā dà shī/ 'one like him' literally 'possessor of likeness with him' (see Note 19.2 for /mài/). /kàmaṛ/ (/kàmā/ plus /ṛ/) corresponds to English expressions such as 'like', 'about' (in the sense of 'approximately'), etc.: /kàmaṛsà/ 'his like, like him, one like him', /kàmaṛ àkā̀wū/ 'like a clerk', /kàmātā/ 'like me'. (This is the regular NnN construction.) Some examples from the drills with a /dà/ phrase and a verb clause coming after the /ṛ/ are:

Kamar da wane lokaci zata kasuwa?	About what time is she going to market?

Naji kamar ance zata Ingila ko?	Didn't I hear something to the effect ('the like of it being said') that she's about to go to England?

Note 15.6 /tabbàtā/

Wataƙila, ban tabbata ba.

/yā tabbàtā/ means 'he has come to be certain',. The perfective, like that of /sanī̀/, corresponds to an English present: 'I'm not certain', 'he's certain'.

GRAMMATICAL DRILL

GD 15.1 Verb /zā̀-/

	Yā̀rā dà yawā̀ zā̀su Amìṛkà.
asìbitī̀	Yara da yawa zasu asibiti.
kā̀suwā	Yara da yawa zasu kasuwa.
ōfìs	Yara da yawa zasu ofis.
ma'àikàtā	Ma'aikata da yawa zasu ofis.
mak'wàbtansà	Mak'wabtansa da yawa zasu ofis.
	Kin tabbàtā zā̀shi asìbítī̀?
Amìṛkà	Kin tabbata zashi Amiṛka?
aikī̀	Kin tabbata zashi aiki?
nēmansà	Kin tabbata zashi nemansa?
jībi	Kin tabbata zashi jibi?
kō'ìnā	Kin tabbata zashi ko'ina?
kwàs	Kin tabbata zashi kwas?
Lēgàs	Kin tabbata zashi Legas?
	Wandà zā̀shi Amìṛkà yā tàfi.
Lēgàs	Wanda zashi Legas ya tafi.
kwàs	Wanda zashi kwas ya tafi.

cıkınsù	Wanda zashı cıkınsu ya tafı.
tā̀rō	Wanda zashı taro ya tafı.
wataƙīlà	Wanda zashı wataƙıla ya tafı.
yaù	Wanda zashı yau ya tafı.
	Cıkın watàn gṑbe zāǹı Lēgàs.
Ingìlà	Cıkın watan gobe zanı Ingıla.
can	Cıkın watan gobe zanı can.
kwàs	Cıkın watan gobe zanı kwas.
asìbıtī̀	Cıkın watan gobe zanı asıbıtı.
	Kàmaṛ dà wànè lōkàcī zā̀ta kā̀suwā́?
gıdā	Kamar da wane lokacı zata gıda?
aıkī̀	Kamar da wane lokacı zata aıkı?
ma'aıkataṛkù	Kamar da wane lokacı zata ma'aıkatarku?
asìbıtī̀	Kamar da wane lokacı zata asıbıtı?
	Zāǹı kōyō aıkìn àkā̀wū watàn gṑbe.
mālantà	Zanı koyo aıkın malanta watan gobe.
kāfıntà	Zanı koyo aıkın kafınta watan gobe.
asìbıtī̀	Zanı koyo aıkın asıbıtı watan gobe.
ȷībı	Zanı koyo aıkın asıbıtı ȷıbı.
	Yàushè zā̀ka kwas na mālántà?
(kē)	Yaushe zakı kwas na malanta?
(sū)	Yaushe zasu kwas na malanta?
yaù	Yau zasu kwas na malanta?
gṑbe	Gobe zasu kwas na malanta?
ȷībı	Jıbı zasu kwas na malanta?
	Wàtàƙīlà zā̀shı Amìṛkà ȷībı.
(ıtā)	Wataƙıla zata Amırka ȷıbı.
(mū)	Wataƙıla zamu Amırka ȷıbı.
(nī)	Wataƙıla zanı Amırka ȷıbı.
(sū)	Wataƙıla zasu Amırka ȷıbı.
(kū)	Watakıla zaku Amırka ȷıbı.

	Mḕ yasā` ȷībı bà zā̀ka kā̀suwā bá?
ōfìs	Me yasa ȷıbı ba zaka ofıs ba?
Lēgàs	Me yasa ȷıbı ba zaka Legas ba?
asìbıtī̀	Me yasa ȷıbı ba zaka asıbıtı ba?
gıdansà	Me yasa ȷıbı ba zaka gıdansa ba?
can	Me yasa ȷıbı ba zaka can ba?
kō'ìnā	Me yasa ȷıbı ba zaka ko'ına ba?

	Nāȷı kàmaṛ ancē` zā̀ta Ingìlà kṓ?
(kaı)	Kaȷı kamar ance zata Ingıla ko?
(shī)	Yaȷı kamar ance zata Ingıla ko?
(kē)	Kınȷı kamar ance zata Ingıla ko?
(shī)	Kınȷı kamar ance zashı Ingıla ko?
(sū)	Kınȷı kamar ance zasu Ingıla ko?
(nī)	Kınȷı kamar ance zanı Ingıla ko?
(mū)	Kınȷı kamar ance zamu Ingıla ko?

GD 15.2 /nā̀/ plus verbal noun.

	Mūsā yanā̀ ɗaukàn àkwā̀tī̀.
P	Musa yana ɗaukansa.
Àsàbe	Asabe tana ɗaukansa.
gyàɗā	Asabe tana ɗaukan gyaɗa.
Shēhù	Shehu yana ɗaukan gyaɗa.
P	Shehu yana ɗaukanta.
kātākō	Shehu yana ɗaukan katako.
Hàlīmà dà Shēhù	Halıma da Shehu suna ɗaukan katako.
P	Halıma da Shehu suna ɗaukansa.
(mū)	Muna ɗaukansa.
ƙarfḕ	Muna ɗaukan ƙarfe.
P	Muna ɗaukansa.

	Lawal yanā̀ nēman dōkī̀.
P	Lawal yana nemansa.
Àsàbe	Asabe tana nemansa.

Hàlīmà	Asabe tana neman Halıma.
P	Asabe tana nemanta.
Mūsā	Musa yana nemanta.
māsınȷà	Musa yana neman masınȷa.
Mūsā dà Bellò	Musa da Bello suna neman masınȷa.
P	Musa da Bello suna nemansa.
(mū)	Muna nemansa.
àbıncı	Muna neman abıncı.
	Àsàbè tanā̀ kıràn yāròntà.
P	Asabe tana kıransa.
Mūsā	Musa yana kıransa.
uwaṛsà	Musa yana kıran uwarsa.
P	Musa yana kıranta.
Mūsā dà Shēhù	Musa da Shehu suna kıranta.
yār̀ā	Musa da Shehu suna kıran yara.
P	Musa da Shehu suna kıransu.
(mū)	Muna kıransu.
dabbōbī	Muna kıran dabbobı.
P	Muna kıransu.
	Hàlīmà tanā̀ ganın àbıncıǹ.
àlƙalàmī	Halıma tana ganın alƙalamın.
dōkī̀	Halıma tana ganın dokın.
àkwā̀tī̀	Halıma tana ganın akwatın.
gıdā	Halıma tana ganın gıdan.
ma'àıkàtā	Halıma tana ganın ma'aıkatan.
	Inā̀ ȷıǹ tsṑron zuwā̀ kā̀suwā.
(shī)	Yana ȷın tsoron zuwa kasuwa.
(ıtā)	Tana ȷın tsoron zuwa kasuwa.
(sū)	Suna ȷın tsoron zuwa kasuwa.
(kē)	Kına ȷın tsoron zuwa kasuwa.
(kū)	Kuna ȷın tsoron zuwa kasuwa.
(mū)	Muna ȷın tsoron zuwa kasuwa.
(kaı)	Kana ȷın tsoron zuwa kasuwa.

	Àsàbè tanā̀ sàukā dàgà dōkī̀.
Shēhù	Shehu yana sauka daga dokı.
(nī)	Ina sauka daga dokı.
(kaı)	Kana sauka daga dokı.
(kē)	Kına sauka daga dokı.

UNIT 16 BASIC SENTENCES

Audu

How do you do.	Sànnu dà rānā.

Bello

How do you do..	Yaẁwā, sànnu kàdai.

A

I'm going	inā̀ tàfiyā̀
he met, collected, was joined; (with: /da/); was finished	yā gàmu
[It was as] I was going along that I met your wife.	Inā̀ tàfiyā̀ na gàmu dà mā̀taṛkà.

B

She returned from the hospital.	Tā dāwō dàgà asìbitī̀ nē.

A

they're going	sunā̀ tàfiyā̀
receiving	karɓā / kàrɓā
medicine	māgànī
Was she (and the others) going to get medicine?	Sunā̀ tàfiyā̀ karɓan māgànī̀ nḕ?

B

stomach	cikī̀
he became old	yā tsūfā
Yes, she's in an advanced state of pregnancy.	Ī̀, cikìn nātà ya fārà tsūfā.

A

arrival; confinement (woman's)	sàukā

When do they think she is due?	Yàushè akḕ zàton sàukáṛtà?

B

end	ƙàrshē
this	wannàn
Perhaps at the end of this month.	Wàtàƙīlà ƙàrshen wannàn watàn.

A

he delivered	yā sàukā (ē/i)
May God deliver her safely.	Allàh yà sàukētà lāfiyā̀.

B

Amen.	Àmin.

NOTES

Note 16.1 /nā̀/: Verbal nouns and Verb forms.

Ina tafiya na gamu da matarka.

Suna tafiya karɓan magani ne?

Note 15.2 indicated the use of /nā̀/ along general lines. The present note is concerned with the form of the verb found after it.

There are two main categories into which the forms after /nā̀/ fall. In one category are those verbs which have the same form after /nā̀/ as after the person-aspect prefixes (/yā/ etc.) when a pronoun or noun follows. For example:

Perfective	Progressive
yā aikōnì	yanā̀ aikōnì
yā fārā̀shi	yanā̀ fārā̀shi

yā gōdè masà	yanā̀ gōdè masà
yā sā̀shi	yanā̀ sā̀shi
yā shiryā̀su	yanā̀ shiryā̀su

Note that both verbs having a direct object and verbs followed by /ma-/ may fall into this category. All of these verbs differ in form after /yā-/ and /yanā̀/ when no pronoun or noun follows. In this case the verb has a suffix /-̀wā/. For example:

yā fārā̀	yanā̀ fārā̀wā
yā gōdḕ	yanā̀ gōdḕwā
yā gyārā̀	yanā̀ gyārā̀wā
yā iyā̀	yanā̀ iyā̀wā
yā sā̀	yanā̀ sā̀wā

This /-̀wā/ indicates an indefinite object. Action is being performed but the object of the action is not specified (in the verb form or after it-it may, however, be specified before it). The /-̀wā/ always has a low tone before /-wā/ (see examples below). The verb form in /-̀wā/ may be used as a noun, as in /yā fārà ajiyḕwā/ 'he began putting [things] away'. Compare /yā fārà aikìn/ 'he began the work'.

The other major type of verb is that which does not occur as a a verb after /yanā̀/. Instead, a verbal noun based on the same stem is used. This verbal noun does not take an object, as do the verb forms, but is followed by /n/ (or /ṛ/) plus noun or pronoun when appropriate. Compare:

Perfective	Progressive
yā àikā	
yā àikēshì	yanā̀ aikansà
yā àiki yārò	yanā̀ aikan yārṑ

yā kàrɓā	yanā̀ karɓā
yā kàrɓēshì	yanā̀ karɓansà
yā sā̀tā	yanā̀ sātā̀
yā sā̀cēshì	yanā̀ sātànsà
yā sā̀ci dōkì	yanā̀ sātàn dōkì
yā tàmbàyā	yanā̀ tàmbayā̀
yā tàmbàyēshì	yanā̀ tàmbayàṛsà

There are, of course, many verbs which do not take direct objects. These may fall into either category. Some with verbal nouns are:

yā dā̀mu	yanā̀ dā̀muwā
yā tàfi	yanā̀ tàfiyā̀
yā zō	yanā̀ zuwā̀

Some verbs may belong to the first category but there may also be a verbal noun on the same stem, used as in the second category. For example:

yā gyārā̀ yanā̀ gyarā̀shi yanā̀ gyāransà

In most cases, however, the verbal noun will have a different meaning from the verb itself:

yā ajìyēshì	he put it down
yanā̀ ajìyēshì	he's putting it down
yanā̀ ajìyēẁā	he's putting something down
àjiyā̀	something put into safe-keeping
yā shaìdā masà	he informed him
shaidā̀	testimony (a witness)

Contrast /sātā̀/ 'theft' a verbal noun associated with a verb of the second category (/yā sā̀cēshì/ 'he stole it'): /yanā̀ sātànsà/

'he's stealing it'. (There's also /yanā̀ sācḕwā/ 'he's stealing' from a related verb of the first category.)

Following is a list, in two parts, of most of the verbs which occurred in the units to this point, showing the forms used after /nā̀/. The tones of the base verb are taken into consideration in the arrangement.

1. Verbs using the verb form or the form with /-̀wā/ after /nā̀/

	Verb Form	Form with /-̀wā/
high-low	cḕ	cēẁā
	———	daɗḕwā
	fārā̀ (à)	fārā̀wā
	gayā̀	———
	gōdḕ (e)	gōdḕwā
	gyārā̀ (a)	gyārā̀wā [1]
	———	hūtā̀wā
	iyā̀ (a)	iyā̀wā
	sā̀	sāẁā
	shiryā̀ (a)	shiryā̀wā
	tunā̀ (a)	tunā̀wā
	———	warkḕwā
high-low-high	ajìyē (e)	ajìyēẁā
	ɗaùkē (e)	ɗaùkēẁā
	maǹtā (a)	maǹtāẁā

---

[1] This verb also has a verbal noun /gyārā/ which is used after /nā̀/.

	shaìdā (a)	————
	tabbàtā (a)	tabbàtāẁā
high/ high-high	aikō (o)	aikōẁā
	——	dàwōẁā
	kai	kaìwā
	tahō	tahōẁā

2. Verbs which regularly have a verbal noun after /nā̀/. /n/ is added in parentheses to indicate that the verbal noun is masculine, /r/ that it is feminine.

	Verb Form (not used after /nā̀/	Verbal Noun
low-high	àikā (ē/i)	aikā (n)
	ɗàukā (ē/i)	ɗaukā̀ (n) / ɗaukā (n)
	fìtā	fìtā (r)
	hàṛbā (ē/i)	hàṛbā (n)
	kàrɓā (ē/i)	kàrɓā (n) karɓā (n)
	nḕmā (ē/i)	nēmā (n)
	sā̀[illegible] (ē/i)	sā̀mā
	sā̀tā (ē/i)	sātā̀ (n)
	sàuka	sàukā (r)
	sàyā (ē/i)	sàyē (n)
	tàmbàyā (ē/i)	tàmbayā̀ (r) [1]

---

[1] /tàmbàyāẁā/ is also used. Also /tàmbayā̀/ (n).

	dā̀mu	dā̀muwā
	gàmu	gàmuwā (dà)
	tàfi	tàfiyā̀ (r)
high / high-high	ganī (gan)	ganī (n)
	jī	jī` (n)
	kirā	kirā̀ (n)
	kōyō	kṑyō (n)
	kwānā	kwānā (n)
	sō	sō` (n)
	tsūfā	tsūfā
	yī	yī` (n)
	zō	zuwā̀

Special mention may be made of a few verbs. /gaìdà/ (/gaidà/) is used before nouns, /gàishē/ before pronouns after /nā̀/. There is also a verbal noun, but this is used with /yī/: /yanā̀ yī` masà gaisuwā/ 'he's paying his respects to him'.

/bā/ 'give' is usually used with /dà/ after /nā̀/: /yanā̀ bā dà abincī/ 'he's giving food'.

The verb /jē/ is not used after /nā̀/.

Note 16.2 Verb: Plural

Suna tafiya karɓan magani ne?

The use of /sunā̀/ 'they were' to refer to the wife in the Basic Sentence dialogue indicates the wife and any others who may have been with her. A noun, such as a proper name, may be used along with the plural pronoun: /Asabe suna tafiya/ 'Asabe (and those with her) are (or were) going'.

Note that the progressive here refers to the past in the context. This illustrates the fact that the progressive is an aspect, not a tense.

GRAMMATICAL DRILL

GD 16.1 /nā̀/

GD 16.1.1 /nā̀/ with pronoun prefix

	Kullum yanā̀ tàfiyā̀ kā̀suwā dà yàmma.
ōfìs	Kullum yana tafiya ofis da yamma.
gidā	Kullum yana tafiya gida da yamma.
aikī̀	Kullum yana tafiya aiki da yamma.
asìbitī̀	Kullum yana tafiya asibiti da yamma.
(itā)	Kullum tana tafiya asibiti da yamma.
(sū)	Kullum suna tafiya asibiti da yamma.
(mū)	Kullum muna tafiya asibiti da yamma.
	Tanā̀ tàfiyā̀ karɓan māgànī.
.sū)	Suna tafiya karɓan magani.
(kai)	Kana tafiya karɓan magani.
(shī)	Yana tafiya karɓan magani.
(kē)	Kina tafiya karɓan magani.
àbinci	Kina tafiya karɓan abinci.
sā̀ƙō	Kina tafiya karɓan saƙo.
wākē	Kina tafiya karɓan wake.
àlbā̀shī	Kina tafiya karɓan albashi.
	Yanā̀ gàmuwā dà sū kullum.
yā̀rā	Yana gamuwa da yara kullum.
dabbōbī	Yana gamuwa da dabbobi kullum.
Mūsā	Yana gamuwa da Musa kullum.
(nī)	Ina gamuwa da Musa kullum.

(mū)	Muna gamuwa da Musa kullum.
(an)	Ana gamuwa da Musa kullum.

	Inā̀ zuwā̀ karɓan àbıncı à gıdansà.
gyàɗā	Ina zuwa karɓan gyaɗa a gıdansa.
àkwā̀tī̀	Ina zuwa karɓan akwatı a gıdansa.
kātākō	Ina zuwa karɓan katako a gıdansa.
māgànī	Ina zuwa karɓan maganı a gıdansa.
tābā̀	Ina zuwa karɓan taba a gıdansa.

	Àlı yanā̀ dawōwā̀ dàgà kā̀suwā.
aıkī̀	Alı yana dawowa daga aıkı.
asìbıtī̀	Alı yana dawowa daga asıbıtı.
Ingìlà	Alı yana dawowa daga Ingıla.
gıdānā	Alı yana dawowa daga gıdana.
Hàlīmà	Halıma tana dawowa daga gıdana.
yārā̀	Yara suna dawowa daga gıdana.

	Shēhù yanā̀ tahōwā̀ gıdā.
ōfìs	Shehu yana tahowa ofıs.
ma'aıkataṛmù	Shehu yana tahowa ma'aıkatarmu.
tā̀rō	Shehu yana tahowa taro.
yaù	Shehu yana tahowa yau.
yànzu	Shehu yana tahowa yanzu.
gṑbe	Shehu yana tahowa gobe.

	Lawàl yanā̀ gàmuwā dà kāfıntà.
P	Lawal yana gamuwa da shı.
Hàlīmà	Halıma tana gamuwa da shı.
dōkī̀	Halıma tana gamuwa da dokı.
Àsàbe	Asabe tana gamuwa da dokı.
P	Asabe tana gamuwa da shı.
yārā̀	Asabe tana gamuwa da yara.
Mammàn	Mamman yana gamuwa da yara.
P	Mamman yana gamuwa da su.

	Mammàn yanā̀ tambàyāẁā.
sā̀ƙoǹ	Mamman yana tàmbayàn saƙon.
àbıncıǹ	Mamman yana tambayan abıncın.
yār̀aǹ	Mamman yana tambayan yaran.
màıgıdaǹ	Mamman yana tambayan maıgıdan.
	Shēhu yanā̀ farā̀wā.
aıkìn	Shehu yana fara aıkın.
gyāraǹ	Shehu yana fara gyaran.
aȷı̀yēẁā	Shehu yana fara aȷıyewa.
kṑyō	Shehu yana fara koyo.
	Àsàbè tanā̀ gyārā̀wā.
rī̀gaṛtà	Asabe tana gyara rıgarta.
'yankùnnentà	Asabe tana gyara 'yankunnenta.
àbıncı	Asabe tana gyara abıncı.
gıdā	Asabe tana gyara gıda.
àkwā̀tī̀	Asabe tana gyara akwatı.
àlƙalàmī	Asabe tana gyara alƙalamı.
	Yarṑnā yanā̀ kaìwā.
àbıncı asìbıtī̀	Yarona yana kaı abıncı asıbıtı.
sā̀ƙoǹ	Yarona yana kaı saƙon asıbıtı.
dōkìn	Yarona yana kaı dokın asıbıtı.
hū̀laṛ̀	Yarona yana kaı hular asıbıtı.
dabbōbıǹ	Yarona yana kaı dabbobın asıbıtı.
mā̀tātā	Yarona yana kaı matata asıbıtı.
(sū)	Yarona yana kaısu asıbıtı.
(ıtā)	Yarona yana kaıta asıbıtı.
	Yanā̀ shıryà gyàɗaṛ̀ dà ya sàyā.
dabbōbī	Yana shırya dabbobın da ya saya.
wākē	Yana shırya waken da ya saya.
tābā̀	Yana shırya tabaṛ da ya saya.
kātākō	Yana shırya katakon da ya saya.

	Māsınȷà yanā̀ shaìdā masà sā̀ƙoǹ.
(ıtā)	Masınȷa yana shaıda mata saƙon.
Mammàn	Mamman yana shaıda mata saƙon.
Hàlīmà	Halıma tana shaıda mata saƙon.
yār̀ā	Yara suna shaıda mata saƙon.
	Hàlīmà tanā̀ gayā̀ wà uwaṛtà sā̀ƙoǹ.
Shēhù	Shehu yana gaya wa uwarta saƙon.
mā̀taṛsà	Shehu yana gaya wa matarsa saƙon.
māsınȷà	Shehu yana gaya wa masınȷa saƙon.
	Mammàn yanā̀ maǹtà hū̀laṛsà.
P	Mamman yana mantata.
maǹtāẁā	Mamman yana mantawa da ıta.
sā̀ƙoǹ	Mamman yana mantawa da saƙon.
	Hàlīmà tanā̀ tunà Mūsā.
P	Halıma tana tunashı.
tunā̀wā	Halıma tana tunawa da shı.
Shēhù	Halıma tana tunawa da Shehu.
	Inā̀ zuwā̀ ōfìs dà dōkī̀nā.
àlƙalàmī	Ina zuwa ofıs da alƙalamı.
àbıncı	Ina zuwa ofıs da abıncı.
rī̀gātā	Ina zuwa ofıs da rıgata.
kōmaı	Ina zuwa ofıs da komaı.
mā̀tātā	Ina zuwa ofıs da matata.
	Àsàbè tanā̀ sātàn tābā̀.
àbıncı	Asabe tana satan abıncı.
wākē	Asabe tana satan wake.
'yankunne	Asabe tana satan 'yankunne.
kātākō	Asabe tana satan katako.
gyàɗā	Asabe tana satan gyaɗa.

	Kullum anā̀ kaıshì makaṛantā.	*school*
(ıtā)	Kullum ana kaıta makaranta.	
(kaı)	Kullum ana kaıka makaranta.	
(sū)	Kullum ana kaısu makaranta.	
(mū)	Kullum ana kaımu makaranta.	
(nī)	Kullum ana kaını makaranta.	

GD 16.1.2 Noun plus /nā̀/

	Yārònkà nā̀ kusá?
Bellò	Bello na kusa?
'yaṛkà	'Yarka na kusa?
uwaṛtà	Uwarta na kusa?
bàbban àkā̀wū	Babban akawu na kusa?
gıdankà	Gıdanka na kusa?
māsınȷà	Masınȷa na kusa?
naǹ	Masınȷa na nan?
mā̀taṛkà	Matarka na nan?
māgànıǹ	Maganın na nan?

	Yarònkà nā̀ gıdan Shēhù nḗ?
Mūsā	Musa na gıdan Shehu ne?
dōkìn	Dokın na gıdan Shehu ne?
māsınȷà	Masınȷa na gıdan Shehu ne?
uwaṛtà	Uwarta na gıdan Shehu ne?
yā̀raǹ	Yaran na gıdan Shehu ne?
àlƙalàmıǹ	Alƙalamın na gıdan Shehu ne?

	'Yaṛkà mā ńā̀ kā̀suwā.
(kē)	'Yarkı ma na kasuwa.
(shī)	'Yarsa ma na kasuwa.
(sū)	'Yarsu ma na kasuwa.
(ıtā)	'Yarta ma na kasuwa.
(kū)	'Yarku ma na kasuwa.
(mū)	'Yarmu ma na kasuwa.

GD 16.2 Variation Drill

	Rī̀gaṛ Shēhù cē wánnàn.
Àsàbe	Rigar Asabe ce wannan.
àkwā̀tī̀	Akwatin Asabe ne wannan.
àlƙalàmī	Alƙalamin Asabe ne wannan.
dōkī̀	Dokin Asabe ne wannan.
'yā	'Yar Asabe ce wannan.
gidā	Gidan Asabe ne wannan.
tābā̀	Tabar Asabe ce wannan.
àbinci	Abincin Asabe ne wannan.

UNIT 17 BASIC SENTENCES

Audu	
illness, disease, pain, injury	cīwò̄
Ali, my stomach hurts.	Àli, cikìṇā nā̀ cīwò̄.
Bello	
you're not going	bākà tàfiyā̀
You're not going anywhere (from here) [no matter how you feel].	Bākà tàfiyā̀ kō'ìnā dàgà naǹ.
A	
he ran	yā gudù
And what if I ran away?	Ìdan na gudù fá?
B	
I'm not going	bānā̀ tàfiyā̀
policeman	ɗansàndā
Can't I go call a policeman?	Bānā̀ tàfiyā̀ ìn kira ɗansàndā́?
A	
this way, thus	hakà
he sat	yā zaunā̀
Am I to sit like this with this pain?	Hakà zaǹ zaunā̀ dà cī́wòn?
B	
What do I care?	Ìnā ruwānā́?
A	
extremely; (with neg.) (not) at all	dà gàskē

school		makaṛantā
Isn't your daughter going to school at all?		Dà gàskē nḕ 'yaṛkà bātà tàfiyā̀ makaṛantā́?
	B	
Who told you that?		Wā̀ ya gayā̀ mákà?
	A	
they say		anā̀ faɗī̀
I just hear what they say.		Nāji nḕ anā̀ faɗī̀.
	B	
lie		ƙaryā
It's a lie!		Karyā nḕ.

NOTES

Note 17.1 /bā-/ - Negative Progressive

Baka tafiya ko'ina daga nan.

Bana tafiya in kira ɗansanda?

'Yarka bata tafiya makaranta?

/bā-/ with a suffix pronoun followed by a verbal noun is the negative progressive '(so-and-so) is not (doing such-and-such)'. It is the negative counterpart of /nā̀/ plus verbal noun (see Notes 15.2, 16.1). The suffix pronouns after /bā-/ always have low tone. The more usual forms (using /zuwā̀/ as an example of a verbal noun) are:

bānì zuwā̀	I'm not coming	bāmù zuwā̀	we're not coming
bākà zuwā̀	you're not coming	bākù zuwā̀	you (pl) are not coming

bākì zuwā̀	you (f) are not coming		
bāyà zuwā̀	he's not coming	bāsù zuwā̀	they're not coming
bātà zuwā̀	she's not coming	bā'à zuwā̀	no one's coming

There are also short forms /baǹ zuwā̀/ and /baì zuwā̀/ for 'I' and 'he' respectively. Another set of pronouns is sometimes used. These are:

bānā̀	bāmwā̀
bākā̀	bākwā̀
bākyā̀	
bāyā̀	bāswā̀
bātā̀	bā'ā̀

Of this set some are more used than others.

Note 17.2 /ruwan/ 'the business of - '

Ina ruwana?

/ruwan/ is used in the sense of 'the business of, the affair of, the concern of'. It frequently occurs after /ìnā/ meaning 'in what way (is it the business of)', 'what (business is it of)' or after /bā̀/ 'it is no (concern of)':

Ìnā ruwánkà?	What business is it of yours?
Bā̀ ruwankà.	It's no business of yours!

GRAMMATICAL DRILL

GD 17.1 /bā-/ Negative Progressive

The following is basically a transform drill, with the pattern:

	Perfective Progressive	Negative Perfective Negative Progressive

In most cases there is at least one substitution for the progressive forms.

	Àli yā dāwō kā̀suwā.	Àli bài dāwō kā̀suwā ba.
Prog.	Àli yanā̀ dāwōẁā kā̀suwā.	Àli bāyā̀ dāwōẁā kā̀suwā.
yaù	Ali yana dawowa yau.	Ali baya dawowa yau.
	Mammàn yā maǹtā dà hū̀laṛsà.	Mamman bai manta da hularsa ba.
Prog.	Mammàn yanā̀ maǹtāẁā dà hū̀laṛsà.	Mammàn bāyā̀ maǹtāẁā dà hū̀laṛsà.
Pron.	Mamman yana mantawa da ita.	Mamman baya mantawa da ita.
	Na tahō gidā.	Ban taho gida ba.
Prog.	Inā̀ tahōẁā gidā.	Bānā̀ tahōẁā gidā.
aikī̀	Ina tahowa aiki.	Bana tahowa aiki.
(kai)	Kana tahowa aiki.	Baka tahowa aiki.
asìbitī̀	Kana tahowa asibiti.	Baka tahowa asibiti.
(kē)	Kina tahowa asibiti.	Baki tahowa asibiti.
naǹ	Kina tahowa nan.	Baki tahowa nan.
(mū)	Muna tahowa nan.	Bamu tahowa nan.
	Hàlīmà tā tunā̀ dà Mūsā.	Halima bata tuna da Musa ba.
Prog.	Hàlīmà tanā̀ tunā̀wā dà Mūsā.	Hàlīmà bātā̀ tunā̀wā dà Mūsā.
Pron.	Halima tana tunawa da shi.	Halima bata tunawa da shi.

	Mammàn yā tàmbàyā.	Mamman baı tambaya ba.
Prog.	Mammàn yanā̀ tambàyāẁā.	Mammàn bāyā̀ tambàyāẁā.
Hàlīmà	Halıma tana tambayawa.	Halıma bata tambayawa.
ma'àıkàtā	Ma'aıkata suna tambayawa.	Ma'aıkata basu tambayawa.
	Yār̀ā sun tàmbàyēnı̀.	Yara basu tambayenı ba.
Prog.	Yār̀ā sunā̀ tàmbayā̀tā.	Yār̀ā bāsù tàmbayā̀tā.
àkā̀wū	Akawu yana tambayata.	Akawu baya tambayata.
(shī)	Akawu yana tambayarsa.	Akawu baya tambayarsa.
(mū)	Akawu yana tambayarmu.	Akawu baya tambayarmu.
	Shēhù yā fārà aıkī̀.	Shehu baı fara aıkı ba.
Prog.	Shēhù yanā̀ fārà aıkī̀.	Shēhù bāyā̀ fārà aıkī̀.
Àsàbe	Asabe tana fara aıkı.	Asabe bata fara aıkı.
	Lawàl yā tàfı gıdā.	Lawal baı tafı gıda ba.
Prog.	Lawàl yanā̀ tàfıyā̀ gıdā.	Lawàl bāyā̀ tàfıyā̀ gıdā.
	Yārṑnā yā kaı àbıncı gıdā.	Yarona baı kaı abıncı gıda ba.
Prog.	Yārṑnā yanā̀ kaı àbıncı gıdā.	Yārṑnā bāyā̀ kaı àbıncı gıdā.
Pron.	Yarona yana kaıshı gıda.	Yarona baya kaıshı gıda.

	Yā̀rā sun ajìye rī̀gā à àkwā̀tī̀.	Yara basu ajiye riga a akwati ba.
Prog.	Yā̀rā sunā̀ ajìye rī̀gā à àkwā̀tī̀.	Yā̀rā bāsù ajìye rī̀gā à àkwā̀tī̀.
Pron.	Yara suna ajiyeta a akwati.	Yara basu ajiyeta a akwati.
	Àsàbè tā sā̀cì wākē.	Asabe bata saci wake ba.
Prog.	Àsàbè tanā̀ sātàn wākē.	Àsàbè bātā̀ sātàn wākē.
Pron.	Asabe tana satansa.	Asabe bata satansa.
	Kun shaìdā masà saƙòn.	Baku shaida masa saƙon ba.
Prog.	Kunā̀ shaìdā masà saƙòn.	Baku shaida masa saƙon.

The following drill has the first sentence in the perfective. The transforms are:

Perfective ⟶ Negative Perfective

Future ⟶ Negative Future

Optative ⟶ Negative Optative

Progressive ⟶ Negative Progressive

	Àli yā dāwō kā̀suwā.	Àli bài dāwō kā̀suwā ba.
F	Àli zaì dāwō kā̀suwā.	Àli bà zaì dāwō kā̀suwā ba.
O	Àli yà dāwō kā̀suwā.	Kadà Àli yà dāwō kā̀suwā.
Pro	Àli yanā̀ dāwōwā̀ kā̀suwā.	Àli bāyā̀ dāwōwā̀ kā̀suwā.

	Àsàbè tāȷı yā faɗī̀ àkwaı aıkī̀.	Asabe bata ȷı ya faɗı akwaı aıkı ba.
F	Asabe zata ȷı ya faɗı akwaı aıkı.	Asabe ba zata ȷı ya faɗı akwaı aıkı ba.
O	Asabe tàȷı yā faɗı akwaı aıkı.	Kada Asabe taȷı ya faɗı akwaı aıkı.
Pro	Asabe tana ȷı yana faɗı akwaı aıkı.	Asabe bātā̀ ȷı yana faɗı akwaı aıkı.
	Dà gàskē nḕ yā gàmu dà mā̀taṛsà.	Da gaske ne baı gamu da matarsa ba.
F	Da gaske ne zaı gamu da matarsa.	Da gaske ne ba zaı gamu da matarsa ba.
O	Da gaske ne yà gamu da matarsa.	Da gaske ne kada ya gamu da matarsa.
Pro	Da gaske ne yana gamuwa da matarsa.	Da gaske ne baya gamuwa da matarsa.
	Yār̀ā sun gudù dàgà asìbıtī̀.	Yara basu gudu daga asıbıtı ba.
F	Yara zasu gudu daga asıbıtı.	Yara ba zasu gudu daga asıbıtı ba.
O	Yara sù gudu daga asıbıtı.	Kada yara su gudu daga asıbıtı.
Pro	Yara suna gudu daga asıbıtı.	Yara basu gudu daga asıbıtı.
	Yā tàfı hakà bā` kōmaı à waȷensà.	Baı tafı haka ba komaı a waȷensa ba.
F	Zaı tafı haka ba komaı a waȷensa.	Ba zaı tafı haka ba komaı a waȷensa ba.

O	Yà tafı haka ba komaı a waȷensa.	Kada ya tafı haka ba komaı a waȷensa.
Pro	Yana tafıya haka ba komaı a waȷensa.	Baya tafıya haka ba komaı a waȷensa.
	Yā zaunā̀ à gıdā dà mā̀taṛsà.	Baı zauna a gıda da matarsa ba.
F	Zaı zauna a gıda da matarsa.	Ba zaı zauna a gıda da matarsa ba.
O	Yà zauna a gıda da matarsa.	Kada ya zauna a gıda da matarsa.
Pro	Yana zaunawa a gıda da matarsa.	Baya zaunawa a gıda da matarsa.
	Hàlīmà tā tàfı makaṛantā dà yā̀rā.	Halıma bata tafı makaranta da yara ba.
F	Halıma zata tafı makaranta da yara.	Halıma ba zata tafı makaranta da yara ba.
O	Halıma tà tafı makaranta da yara.	Kada Halıma ta tafı makaranta da yara.
Pro	Halıma tana tafıya makaranta da yara.	Halıma bata tafıya makaranta da yara.

UNIT 18 BASIC SENTENCES

	Audu	
Good evening.		Bar̥kā̀ dà yam̀mā.
	Bello	
Good evening (to you).		Bar̥kā̀ kàdai.
	A	
money		kuɗī / kur̥ɗī
Does Halilu have any money?		Hàlīlù nā̀ dà kuɗī́?
	B	
anini		ànīnī
He doesn't even have an anini.		Bās̀hi dà kō ànīnī.
	A	
senior or only wife		uwar̥gidā
What about his wife?		Uwar̥gidansà fá?
	B	
She doesn't have anything.		Bāt̀a dà kōmai.
	A	
Are your neighbors here?		Maƙwàbtankù nā̀ náǹ?
	B	
Even if they are here, they don't have any.		Kō sunā̀ naǹ bās̀u dà shī.
	A	
Is that so? [Well], may God give us [what we need].		Tṓ̀? Allàh yà bāmù.
	B	
Amen. (Amen).		Àmin-àmin.

NOTES

Note 18.1 Expressions of Possession

Note 18.1.1 /nā̀/ plus /dà/ phrase

Halilu nā̀ da kurɗi.

Previous notes have given the usage of /nā̀/ before nouns, as well as before words such as /naǹ/ 'here'. The above example shows the use of /nā̀/ before a phrase in /dà/ 'with'. This combination is equivalent to English 'have, has' (indicating possession). Compare:

inā̀ dà shī	I have it	munā̀ dà shī	we have it
kanā̀ dà shī	you (m) have it	kunā̀ dà shī	you have it
kinā̀ dà shī	you (f) have it		
yanā̀ dà shī	he has it	sunā̀ dà shī	they have it
tanā̀ dà shī	she has it	anā̀ dà shī	someone has it

Note 18.1.2 /bā̀/ plus /dà/ phrase

Bāǹi dà niyyar fita dama.

Bās̀hi dà ko anini.

Bāt̀a dà kōmai.

/bā̀-/ (with pronoun suffix) plus /dà/ is the negative equivalent of /nā̀ dà/. The pronoun usually has high tone.

Inā̀ dà niyyar fita dama.

Bāǹi dà niyyar fita dama.

Halima nā̀ dà kuɗi.

Halima bāt̀a dà kuɗi.

Note that the negative following a noun subject always uses a pronoun suffix. A noun may have /nā̀/ alone following it, but the negative must have the pronoun (as /bāt̀a/) when it follows a noun subject.

The negative may be used without a preceding noun, as in /bā` laìfī/ or /bā` dà kuɗī/. (see Note 18.2)

Note 18.2 Review of Negative Forms

Note 18.2.1 /ba/

I, bā` laìfī.

Bàn fìta nā ganī ba.

Ī, àmma bā̀ dà yawà bà.

Bà zāmù jē ba.

Kā san wàsù mutā̀ne bā̀su dà hankàlī.

Bāǹi da niyyàr fìtā dām̀ā.

Bākà tàfiyā̀ kōìnā dàgà naǹ.

These are random examples of /ba/ as a negative. They may be summarized as follows.

1. /bà-....ba/ negates the following verb forms

Perfective	bàn zō ba	(/bà-....ba/ added to optative forms)
Future	bà zaǹ zō ba	

2. /bā̀-....ba/ negates non-verbal phrases and clauses.

Noun - /nē/	bā̀ sarkī ba nḕ/
Prepositional Phrase	/bā̀ dà yawā̀ ba/

See Note 9.1 for negation of pronoun with verb phrase in apposition.

3. /bā-/ plus low tone suffix pronoun is the negative progressive.

Negative Progressive /bāmù tàfiyā̀/

4. /bā`/

4.1 /bā`/ without suffix pronoun. This is the negative equivalent of /àkwai/ 'there exists, there existed', that is, 'there isn't, there wasn't'.

Negates existence /bā` laìfī/

Negates existence of partial /bā` dà kuɗi/

The last example is the negative of 'some money', 'without any money', not 'there is no money'.

4.2 /bā`-/ plus pronoun. This is used with /dà/ for 'X does not have':

Negative possession /bā̀shi dà kōmai/

5. /bābù/ This is a longer form, used when an independent negative is needed, and in some other more specialized uses. (This word has not occurred in the Basic Sentences.)

Negative assertion /bābù/ 'no' ('there isn't any')'

Note 18.2.2 Other negatives.

Ā'à, kusa ne.

Kadà ka damu.

The other negative forms which have occurred are the above: /ā'à/ 'no' and /kadà-/, the negative prefix for the optative.

Note 18.3 Verb: /bā/ 'give'

Allàh yà bāmù

The verb /bā/'give' is /bā/ before pronoun suffixes, /bā̀/ before nouns. The pronoun suffix or the first noun after the verb indicates the recipient of the giving. Compare:

yā bā` yā̀rā rī̀gā	He gave the boys robe[s].
yā bāsù rī̀gā	He gave them robe[s].

/bā/ may also be used with /dà/ before the object given: /yā bā dà rī̀gā/ 'he gave a robe'. If the recipient is mentioned it follows the preposition /gà/ (before noun) ~ /gàrē-/ (before pronoun): /yā bā dà rī̀gā gà Bellò/, /yā bā dà rī̀gā gàrēshì/.

GRAMMATICAL DRILL

GD 18.1 /nā̀ dà/, /bā̀- dà/

Certain of the following drills may also be put into negative (or affirmative) transforms. These will be indicated.

	Mūsā nā̀ dà kuɗī àmmā yā bā` mā̀taṛsà.
dōkī̀	Musa na da doki amma ya ba matarsa.
àkwā̀tī̀	Musa na da akwati amma ya ba matarsa.
gidā	Musa na da gida amma ya ba matarsa.
àlƙalàmī	Musa na da alƙalami amma ya ba matarsa.
'yaṛsà	Musa na da alƙalami amma ya ba 'yarsa.
uwaṛsà	Musa na da alƙalami amma ya ba uwarsa.
Hàlīmà	Musa na da alƙalami amma ya ba Halima.
kāfintà	Musa na da alƙalami amma ya ba kafinta.
Ṣhēhù	Musa na da alƙalami amma ya ba Shehu.

	Inā̀ dà kuɗī wajen Shēhù.
(ita)	Tana da kuɗi wajen Shehu.
(kai)	Kana da kuɗi wajen Shehu.
(mū)	Muna da kuɗi wajen Shehu.
(shī)	Yana da kuɗi wajen Shehu.
àbinci	Yana da abinci wajen Shehu.
tā̀kàlmī	Yana da takalmi wajen Shehu.
māgànī	Yana da magani wajen Shehu.
rī̀gā	Yana da riga wajen Shehu.
kātākō	Yana da katako wajen Shehu.
gyàɗā	Yana da gyaɗa wajen Shehu.
sā̀ƙō	Yana da saƙo wajen Shehu.
tābā̀	Yana da taba wajen Shehu.
ànīnī	Yana da anini wajen Shehu.

The above drill is to be put into the negative.

Bānì dà kuɗī wajen Shēhù. etc.

	Uwaṛgidātā bātà dà lā̀bārī̀ nā dāwō.
sàuka	Uwargidata bata da labari na sauka.
tàfi	Uwargidata bata da labari na tafi.
ɗàukā	Uwargidata bata da labari na ɗauka.
sàyā	Uwargidata bata da labari na saya.
sā̀tā	Uwargidata bata da labari na sata.
gudù	Uwargidata bata da labari na gudu.
(shī)	Uwargidata bata da labari ya gudu.
(mū)	Uwargidata bata da labari mun gudu.
(sū)	Uwargidata bata da labari sun gudu.
(kū)	Uwargidata bata da labari kun gudu.

The above drill is to be put into the affirmative.

	Uwaṛgidansà tanā̀ dà àkwā̀tī̀ mài kyaù.
dōkī̀	Uwargidansa tana da doki mai kyau.
'yā	Uwargidansa tana da 'ya mai kyau.

rī̀gā	Uwargıdansa tana da rıga maı kyau.
uwā	Uwarsa tana da rıga maı kyau.
'yā	'Yarsa tana da rıga maı kyau.
mā̀tā	Matarsa tana da rıga maı kyau.

Repeat the above drill ın the negatıve.

	Kanā̀ dà àlƙalàmī à náǹ?	
tābā̀	Kana da taba a nan?	
māgànī	Kana da maganı a nan?	
kuɗī	Kana da kuɗı a nan?	
(kē)	Kına da kuɗı a nan?	
gıdā	Kına da kuɗı a gıda?	
ōfı̀s	Kına da kuɗı a ofıs?	
(kū)	Kuna da kuɗı a ofıs?	
waȷēnā	Kuna da kuɗı a waȷena?	
aȷı̀yē	Kuna da kuɗı a aȷıye?	*in safekeeping*
àkwā̀tī̀	Kuna da kuɗı a akwatı?	
can	Kuna da kuɗı a can?	

Repeat the above ın the negatıve.

	Mā̀taṛkà bā̀ta dà komáı nḕ?
'yaṛsa	'Yarsa bata da komaı ne?
gaskıyā	'Yarsa bata da gaskıya ne?
ɗānā	Ɗana bashı da gaskıya ne?
hankàlī	Ɗana bashı da hankalı ne?
maƙwàbtānā	Maƙwabtana basu da hankalı ne?
lāfıyā̀	Maƙwabtana basu da lafıya ne?
uwaṛgıdā	Uwargıda bata da lafıya ne?
yār̀ā	Uwargıda bata da yara ne?
ma'àıkàtā	Ma'aıkata basu da yara ne?
sùkūnī̀	Ma'aıkata basu da sukunı ne?
bàbban àkā̀wū	Babban akawu bashı da sukunı ne?
lōkàcī	Babban akawu bashı da lokacı ne?

jàkādàn Ingìlà	Jakadan Ingila bashi da lokaci ne?
nāshì	Jakadan Ingila bashi da nashi ne?

Repeat the above drill in the affirmative, omitting /nè̄/.

Matarka tana da komai. etc.

	Àbincìn nā̀ dà kyaù àmmā bā` yawà.
ruwā	Ruwan na da kyau amma ba yawa.
kātākō	Katakon na da kyau amma ba yawa.
gyàɗā	Gyaɗar na da kyau amma ba yawa.
wākē	Waken na da kyau amma ba yawa.
māgànī	Maganin na da kyau amma ba yawa.
	In yanā̀ dà sùkūnì yàjē gṑbe dà rāna.
kàrɓā	In yana da sukuni ya karɓa gobe da rana.
faɗī̀	In yana da sukuni ya faɗi gobe da rana.
kai	In yana da sukuni ya kai gobe da rana.
(itā)	In tana da sukuni ta kai gobe da rana.
(kai)	In kana da sukuni ka kai gobe da rana.
(kē)	In kina da sukuni ki kai gobe da rana.
(sū)	In suna da sukuni su kai gobe da rana.
yàmmā	In suna da sukuni su kai gobe da yamma.
darē	In suna da sukuni su kai gobe da dare.

Repeat the above drill in the negative.

	Kanā̀ dà lā̀bārī̀ wani yārṑ yāzō náǹ?
(kē)	Kina da labari wani yaro yazo nan?
(kū)	Kuna da labari wani yaro yazo nan?
ɗansàndā	Kuna da labari wani ɗansanda yazo nan?
mùtum̀	Kuna da labari wani mutum yazo nan?
mài māgànī	Kuna da labari wani mai magani yazo nan?
àkā̀wū	Kuna da labari wani akawu yazo nan?

Repeat the above drill in the negative.

	Inā̀ dà nīyyàr kai tà asìbitì gṑbe dà rāna.
Shēhù	Ina da niyyar kai Shehu asibiti gobe da rana.
yā̀rā	Ina da niyyar kai yara asibiti gobe da rana.
makaṛantā	Ina da niyyar kai yara makaranta gobe da rana.
gidā	Ina da niyyar kai yara gida gobe da rana.
ōfìs	Ina da niyyar kai yara ofis gobe da rana.
kā̀suwā	Ina da niyyar kai yara kasuwa gobe da rana.
wajensà	Ina da niyyar kai yara wajensa gobe da rana.
ma'aikatarmù	Ina da niyyar kai yara ma'aikatarmu gobe da rana.

Repeat the above drill in the negative.

	Bā̀ni dà sùkūnìn fitā sai lōkàcī yā kusa.
(ita)	Bā̀ta da sukunin fita sai lokaci ya kusa.
(sū)	Bā̀su da sukunin fita sai lokaci ya kusa.
(shī)	Bā̀shi da sukunin fita sai lokaci ya kusa.
gyārā̀wā	Bā̀shi da sukunin gyarawa sai lokaci ya kusa.
shiryā̀wā	Bā̀shi da sukunin shiryawa sai lokaci ya kusa.
ajìyḕwā	Bā̀shi da sukunin ajiyewa sai lokaci ya kusa.
karɓā	Bā̀shi da sukunin karɓa sai lokaci ya kusa.

The affirmative transform of this is:

Inā̀ da sùkūnìn fìtā àmmā sai lōkàcī yā kusa. etc.

Following is a substitution with negative transform:

	Wàtàƙīlà kanā̀ dà dāmā anjumā̀.	[Wàtàƙīlà bā̀ka dà dāmā anjumā̀.]
(ke)	Wataƙila kinā̀ da dama anjuma.	[Wataƙila bā̀ki da dama anjuma.]
(itā)	Wataƙila tanā̀ da dama anjuma.	[Wataƙila bā̀ta da dama anjuma.]
(shī)	Wataƙila yanā̀ da dama anjuma.	[Wataƙila bā̀shi da dama anjuma.]

GD 18.2 Negative

Some uses of bā` are drilled here:

	À shaìdā makù bā` zuwà asìbitī̀ lōkàcin aikī̀.
kō'ìnā	A shaida maku ba zuwa ko'ina lokacin aiki.
can	A shaida maku ba zuwa can lokacin aiki.
(nī)	In shaida maku ba zuwa can lokacin aiki.
(kai)	In shaida maka ba zuwa can lokacin aiki.
(kē)	In shaida maki ba zuwa can lokacin aiki.
	Yaù bā` gyàɗā à kā̀suwā sai wākē.
dabbōbī	Yau ba dabbobi a kasuwa sai wake.
kōmai	Yau ba komai a kasuwa sai wake.
mutā̀nē	Yau ba komai a kasuwa sai mutane.
kātākō	Yau ba komai a kasuwa sai katako.
àbinci	Yau ba komai a kasuwa sai abinci.
tābā̀	Yau ba komai a kasuwa sai taba.
	Àkwai àbinci àmmā bā` kyaù.
ruwā	Akwai ruwa amma ba kyau.
àkwā̀tī̀	Akwai akwati amma ba kyau.
wākē	Akwai wake amma ba kyau.
māgànī	Akwai magani amma ba kyau.
ƙarfḕ	Akwai ƙarfe amma ba kyau.

UNIT 19

BASIC SENTENCES

Audu	
Hello ('greetings at work').	Sànnu dà aikī̀.
Bello	
How do you do.	Yaẁwā, sànnu kàdai.
A	
he cut	yā sārḕ
tree	itā̀cē
Who cut down this tree?	Wā̀ ya sārè itā̀cén nàn?
B	
We're the ones who cut it down.	Mū mukà sārḕ.
A	
permission	izìnī
Who gave you permission?	Wā̀ ya bākù izìnī́?
B	
those to whom it belongs	mā̀su shi
The owners are the ones who gave us [permission].	Mā̀su shī sukà bāmù.
A	
malam, dignitary	mālàm
bush, jungle, forest	dājī̀
forester	mālàmin dājī̀
Did you tell the forester?	Kun gayā̀ wà mālàmin dā́jī̀?

B

What business is it of yours?	Ìnā ruwánkà?

A

because, on account of	sabṑdà
he looked, inspected	yā dūbā̀
I (regularly) inspect	nī nakàn dūbā̀
Because I am the one who inspects the forest.	Sabṑdà nī nakàn dūbā̀ dājìn.

B

Yes, we told him.	Tō`, mun gayā̀ masà.

NOTES

Note 19.1 Relative Perfective

Mu muka sare.

Masu shi suka bamu.

Throughout the units verb forms have occurred which had short vowels instead of long for the prefixes, as /ya/ in /kāzō dà sā̀ƙon dà ya gayā̀ màkà?/ (Unit 4) and /ka/ in /Lōkàcin dà ka sā̀mi sùkūnī̀/ (Unit 10). These short vowel prefixes (with high tone) and the forms with the /-kà/ suffix, such as /sukà/, are the relative form of the verb (see Note 4.2). The full forms are:

nazō	mukà zō
kazō	kukà zō
kikà zō	
yazō	sukà zō
tazō	akà zō

The verb form following the /na/, etc. prefixes is the same as in the straight perfective with allowance for some variation in the length of the final vowel.

The relative form is in the nature of a subordinate clause:

The owners it was who gave us permission.
We are the ones who cut it down.

There are certain positions in which the relative form is regularly used when a perfective aspect is called for. In general the relative is used when a word or phrase (other than the subject of the verb) comes before the verb. This includes many constructions, of which the following are very frequent ones:

1. After /wā̀/ 'who' /mḕ/ 'what' /ìnā/ 'where', /ìdan/ 'if', as well as compounds with /wa/ and /me/ and other question words such as /yàushè/ 'when?'.

À gidan wā̀ akà yī́?	At whose house was it done?
Wā̀ ya gayā̀ mákà?	Who [was it] that told you?
Mḕ ya sā̀ bàzākù jē bá?	What [was it] which caused that you not to go?
Ìnā ka ajìye rī̀gaṛ Shḗhù?	Where did you put Shehu's robe?
Wā̀ ya sārḕ itā̀cén nàn?	Who [was it] who cut down the tree?

Note that the answer to such a question, if it is specific, also uses the relative:

Mū mukà sārḕ.	We [are the ones] who cut [it] down.

2. After /dà/ and compounds in /-dà/.

Lōkàcin dà ka sā̀mi sùkūnī̀.	The time that you get the time to do something.

Bā` wandà ya shaìdā minì.	There was) no one (who) told me.

3. In a clause after /nē/, /cē/.

Rī̀gaṛ Àsàbe cḕ ka ɗàukā́?	Was it Asabe's robe that you took?
Àsàbe cḕ tacē` àbānì 'yankunne.	It was Asabe who said to give me the earrings.

In many constructions, both the ordinary perfective or the relative perfective might be used. The word order may require the relative. Compare:

Mun dā̃wō bāyan kwānā biyu.	We returned two days later.
Bāyan kwānā biyu mukà dā̃wō.	It was two days later when we arrived.

Here the position of /bayan kwana biyu/ requires the relative in the second example.

Compare /nī/ and /nī nḕ/ in:

Nī nā maǹta wajen.	I forgot the place.
Nī nḕ na maǹta wajen.	I was the one who forgot the place.

Compare also:

Inā̀ tàfiyā̀ na gàmu dà mā̀taṛkà.	[It was] as I was going along that I met your wife.

Here the relative form shows a connection to the preceding. Were one to separate the clauses, the simple perfective could be used.

/idan/ followed by the relative corresponds to English 'if', followed by the perfective it corresponds to 'when'.

Note 19.2 Prefix /mài-/, /mā̀su-/

Sannu da hutawa maigida.

Masu shi suka bamu.

The prefix /mài-/ indicates 'one to whom there belongs or pertains'. The /-i-/ of /mai-/ is the third person singular (as the /-i-/ in /bàizō ba/). There is no variation for gender. /mā̀su/ is the plural, 'ones to whom there belongs or pertains'. 'Householders' is therefore /mā̀su gidā/ and 'the one who owns it' is /mài shī/.

The spelling is inconsistent in joining this prefix to the following item.

/maṛàs/ or /maṛà/ is the opposite of /mài/: /maṛàs gidā/ or /maṛà gidā/ 'one who does not have a house'. /maṛàsā/ is the opposite of /mā̀su/: /maṛàsā gidā/.

GRAMMATICAL DRILL

GD 19.1 Perfective Relative

	Nī kaɗai na sàuka à Amìṛkà.
shī	Shi kaɗai ya sauka a Amiṛka.
kai	Kai kaɗai ka sauka a Amirka.
itā	Ita kaɗai ta sauka a Amirka.
kē	Ke kaɗai kika sauka a Amirka.
sū	Su kaɗai suka sauka a Amirka.
kū	Ku kaɗai kuka sauka a Amirka.
mū	Mu kaɗai muka sauka a Amirka.
	Mū mukà dūbà àbincin dà ta ajiyē naǹ.
sū	Su suka duba abincin da ta ajiye nan.
kū	Ku kuka duba abincin da ta ajiye nan.
kē	Ke kika duba abincin da ta ajiye nan.

ıtā	Ita ta duba abıncın da ta aȷıye nan.	
kaı	Kaı ka duba abıncın da ta aȷıye nan.	
sà̄ƙō	Kaı ka duba saƙon da ta aȷıye nan.	
àkwà̄tì̄	Kaı ka duba akwatın da ta aȷıye nan.	
ıtà̄cē	Kaı ka duba ıtacen da ta aȷıye nan.	
	Ìnā ruwankà dà aıkìn dà sukà yī́?	
(kē)	Ina ruwankı da aıkın da suka yı?	
(nī)	Ina ruwana da aıkın da suka yı?	
(kū)	Ina ruwanku da aıkın da suka yı?	
(sū)	Ina ruwansu da aıkın da suka yı?	
(ıtā)	Ina ruwanta da aıkın da suka yı?	
(mū)	Ina ruwanmu da aıkın da suka yı?	
laìfī	Ina ruwanmu da laıfın da suka yı?	
ƙaryā	Ina ruwanmu da ƙaryan da suka yı?	
kò̄yō	Ina ruwanmu da koyon da suka yı?	
nīyyà̄	Ina ruwanmu da nıyyar da suka yì̄?	
sātà̄	Ina ruwanmu da satar da suka yı?	
tàmbayà̄	Ina ruwanmu da tambayar da suka yı?	
	Kō'ìnā yaȷē zaì dā̀wō gıdā dà yam̀ma.	
(mū)	Ko'ına muka ȷe zamu dawo gıda da yamma.	
(sū)	Ko'ına suka ȷe zasu dawo gıda da yamma.	
(an)	Ko'ına aka ȷe za'a dawo gıda da yamma.	
(ıtā)	Ko'ına taȷe zata dawo gıda da yamma.	
(nī)	Ko'ına naȷe zan dawo gıda da yamma.	
	Fushın mè̄ Hàlīmà tayı ȷıyà à waȷen áıkì̄?	
yārà̄	Fushın me yara suka yı ȷıya a waȷen aıkı?	
kāfıntà	Fushın me kafınta yayı ȷıya a waȷen aıkı?	
(kū)	Fushın me kuka yı ȷıya a waȷen aıkı?	
tà̄rō	Fushın me kuka yı ȷıya a waȷen taro?	
ƙwallō	Fushın me kuka yı ȷıya a waȷen ƙwallo?	*soccer*

	Waȷen ı̀nā Yūsufù ya hàṛbḗtà?
ma'àıkàtā	Waȷen ına ma'aıkata suka harbeta?
(kū)	Waȷen ına kuka harbeta?
ɗansàndā	Waȷen ına ɗansanda ya harbeta?
dōkī̀	Waȷen ına dokı ya harbeta?

	Wànè ırı̀n aıkī̀ akà yı à gıdánsà?
tā̀rō	Wane ırın taro aka yı a gıdansa?
àbıncı	Wane ırın abıncı aka yı a gıdansa?
gyārā	Wane ırın gyara aka yı a gıdansa?
ası̀bıtī̀	Wane ırın gyara aka yı a asıbıtı?
ōfı̀s	Wane ırın gyara aka yı a ofıs?
makaṛantā	Wane ırın gyara aka yı a makaranta?

	Sū nawà ya ganī ȷıyà à dā́ȷī̀?
(kaı)	Su nawa ka ganı ȷıya a daȷı?
(kū)	Su nawa kuka ganı ȷıya a daȷı?
(an)	Su nawa aka ganı ȷıya a daȷı?
(sū)	Su nawa suka ganı ȷıya a daȷı?
kwānā	Su nawa suka kwana ȷıya a daȷı?
yınī̀	Su nawa suka yını ȷıya a daȷı?
daɗḕ	Su nawa suka daɗe ȷıya a daȷı?

	Wànè lōkàcī sukà kaı sā̀ƙoǹ náǹ?
(ıtā)	Wane lokacı ta kaı saƙon nan?
(an)	Wane lokacı aka kaı saƙon nan?
(kaı)	Wane lokacı ka kaı saƙon nan?
(mū)	Wane lokacı muka kaı saƙon nan?
(kū)	Wane lokacı kuka kaı saƙon nan?
tā̀kàlmī	Wane lokacı kuka kaı takalmın nan?

	Mḕ yasā` ta daɗḕ à ası̀bı́tī̀?
kā̀suwā	Me yasa ta daɗe a kasuwa?
gıdā	Me yasa ta daɗe a gıda?
can	Me yasa ta daɗe a can?
ōfı̀s	Me yasa ta daɗe a ofıs?

naǹ	Me yasa ta daɗe a nan?	
dāȷī̀	Me yasa ta daɗe a daȷı?	
makaṛantā	Me yasa ta daɗe a makaranta?	
(kū)	Me yasa kuka daɗe a makaranta?	
(kē)	Me yasa kıka daɗe a makaranta?	
(mū)	Me yasa muka daɗe a makaranta?	
	Wā̀ ya baṛ ıtā̀cē à naǹ bā` ızìnī́?	*left*
shī́	Shı ya baṛ ıtace a nan ba ızını?	
kū	Ku kuka baṛ ıtace a nan ba ızını?	
kē	Ke kıka baṛ ıtace a nan ba ızını?	
	Hàlīmà ta sārḕ, bā` ruwānā ìdan akà tàmbàyā.	
Bellò	Bello ya sare, ba ruwana ıdan aka tambaya.	
yārā̀	Yara suka sare, ba ruwana ıdan aka tambaya.	
mātā	Mata suka sare, ba ruwana ıdan aka tambaya.	
ma'àıkàtā	Ma'aıkata suka sare, ba ruwana ıdan aka tambaya.	
aȷìȷē	Ma'aıkata suka aȷıye, ba ruwana ıdan aka tambaya.	
ɗaùkē	Ma'aıkata suka ɗauke, ba ruwana ıdan aka tambaya.	
kàrɓā	Ma'aıkata suka karɓa, ba ruwana ıdan aka tambaya.	
(kē)	Ma'aıkata suka karɓa, ba ruwankı ıdan aka tambaya.	
(shī)	Ma'aıkata suka karɓa, ba ruwansa ıdan aka tambaya.	
(mū)	Ma'aıkata suka karɓa, ba ruwanmu ıdan aka tambaya.	

The following ıs a questıon wıth four answers, each wıth a negatıve transform. The recordıng does not have the substıtutıon cues. The student ıs fırst to drıll by repeatıng, then drıll gıvıng the answer or the negatıve transform, goıng by the wrıtten cues. (Note that the negatıve ıs negatıng /ȷıya da yamma/ '[ıt was not] yesterday evenıng that...'.)

Wàcè rānā ka ɗaùkè àlƙalàmínkà?

Jıyà da yam̀ma na ɗaùkè àlƙalàmīnā.	Bā̀ ȷıyà dà yam̀ma na ɗaùkè àlƙalàmīnā ba.

[(itā)]	Jiya da yamma ta ɗauke alƙalaminta.	Ba jiya da yamma ta ɗauke alƙalaminta ba.
[(sū)]	Jiya da yamma suka ɗauke alƙalaminsu.	Ba jiya da yamma suka ɗauke alƙalaminsu ba.
[(mū)]	Jiya da yamma muka ɗauke alƙalaminmu.	Ba jiya da yamma muka ɗauke alƙalaminmu ba.

GD 19.2 /mài/, /mā̀su/

	Mā̀su sū sukà ɗaukā̀ wàtàƙīlà, àmmā bàn tabbàtā ba.
itā	Masu ita suka ɗauka wataƙila, amma ban tabbata ba.
shī	Masu shi suka ɗauka wataƙila, amma ban tabbata ba.
(shī)	Mai shi ya ɗauka wataƙila, amma ban tabbata ba.
(itā)	Mai shi ta ɗauka wataƙila, amma ban tabbata ba.
màntā	Mai shi ta manta wataƙila, amma ban tabbata ba.
aikō	Mai shi ta aiko wataƙila, amma ban tabbata ba.
ganī	Mai shi ta gani wataƙila, amma ban tabbata ba.
gyārā̀	Mai shi ta gyara wataƙila, amma ban tabbata ba.

GD 19.3 Variation Drill

	Yà tàfi yànzu, sabṑdà anjumā̀ bā̀ lōkàcī.
dūbā̀	Ya duba yanzu, saboda anjuma ba lokaci.
ɗaukā̀	Ya ɗauka yanzu, saboda anjuma ba lokaci.
kàrɓā	Ya karɓa yanzu, saboda anjuma ba lokaci.
shiryā̀	Ya shirya yanzu, saboda anjuma ba lokaci.
zō	Ya zo yanzu, saboda anjuma ba lokaci.
faɗī̀	Ya faɗi yanzu, saboda anjuma ba lokaci.
tahō	Ya taho yanzu, saboda anjuma ba lokaci.
tàmbàyā	Ya tambaya yanzu, saboda anjuma ba lokaci.
zaunā̀	Ya zauna yanzu, saboda anjuma ba lokaci.
ìdan	Ya zauna yanzu, idan anjuma ba lokaci.
dāmā	Ya zauna yanzu, idan anjuma ba dama.

	Mūsā yā sā̂mı ızı̀nī wajen bàbban àkā̂wū.
bàbban mālàmī	Musa ya samı ızını wajen babban malamı.
màıgıdā	Musa ya samı ızını wajen maıgıda.
ɗansàndā	Musa ya samı ızını wajen ɗansanda.
uwaṛgıdansà	Musa ya samı ızını wajen uwargıdansa.
kāfıntà	Musa ya samı ızını wajen kafınta.
ı̀yālı̀nsà	Musa ya samı ızını wajen ıyalınsa.
sarkī	Musa ya samı ızını wajen sarkı.

	Mālàmın dabbōbī yācḕ kadà à kaısù.
ası̀bıtı̄̀	Malamın asıbıtı yace kada a kaısu.
dājı̄̀	Malamın dajı yace kada a kaısu.
makaṛantā	Malamın makaranta yace kada a kaısu.
yār̀ā	Malamın makaranta yace kada a kaı yara.
(ıtā)	Malamın makaranta yace kada a kaıta.
tābā̀	Malamın makaranta yace kada a kaı taba.
kuɗī	Malamın makaranta yace kada a kaı kuɗı.
kōmaı	Malamın makaranta yace kada a kaı komaı.

	Mammàn bà zaı̀ fushī ba ı̀dan akà àıkēshı̀.
māsınjà	Masınja ba zaı fushı ba ıdan aka aıkeshı.
yārṑ	Yaro ba zaı fushı ba ıdan aka aıkeshı.
ɗansàndā	Ɗansanda ba zaı fushı ba ıdan aka aıkeshı.
kāfıntà	Kafınta ba zaı fushı ba ıdan aka aıkeshı.
màıgıdā̀	Maıgıda ba zaı fushı ba ıdan aka aıkeshı.
mā̀tātā	Matata ba zataı fushı ba ıdan aka aıketa.
'yaṛsà	'Yarsa ba zataı fushı ba ıdan aka aıketa.
uwaṛgıdā	Uwargıda ba zataı fushı ba ıdan aka aıketa.

Note: /zaı̀ fushī/ for /zaı̀ yı fushī/, /zātàı fushī/ for /zātà yı fushī/.

UNIT 20

BASIC SENTENCES

Audu

Hello, [I see you're] resting, Bello!	Baṛkà dà hūtā̀wā Bellò.

Bello

Hello!	Yaẁwā, baṛkā̀ kàdai.

A

when you have time	yàushè kakḕ dà sùkūnī̀
a walk	yāwṑ
When you have time, let's go for a walk.	Yàushè kakḕ da sùkūnī̀, mūjḕ yāwṑ.

B

Saturday	àsabàṛ
[Let's let it go] until Saturday.	Sai rānar àsabàṛ.

A

he waited	yā jirā
waiting	jirā̀
What are we waiting for now?	Mḕ mukḕ jirā̀ yànzú?

B

he became tired	yā gàji
I'm tired. I'm not going anywhere.	Nā gàji bà zāǹi kō'inā ba.

A

soccer	ƙwallō
What time do they begin playing soccer?	Wànè lōkàcī sukḕ fārà ƙwallṓ?

B

five	bìyaṛ
I think at five o'clock.	Inā̀ zàtō dà ƙarfḕ bìyaṛ.

A

watching	kallō
Do you want (us) to go and watch?	Kanā̀ sō` mùjē kallṓ?

B

Yes, but not until I rest.	Ī, àmmā sai nā hūtā̀.

NOTES

Note 20.1 /kḕ/ relative

Yaushe kakḕ da sukuni muje yawo?

Me mukḕ jira yanzu?

Wane lokaci sukḕ fara ƙwallo.

/yaushe kake da sukuni/ 'when you have time' may be compared with /kana da sukuni/ 'you have time', /me muke jira yanzu/ 'what are we waiting for now' with /muna jiransu yanzu/. /kḕ/ is the relative equivalent of /nā̀/ (Note 16.1), just as the /-kà/ and other forms of Note 19.1 are the relative perfective which correspond to the simple perfective. More literal translations of the above would be 'when it is that you have ___', 'what is it that we're waiting for now', 'what time is it that they are beginning __'. Examples of noun plus /kḕ/ are in the drills.

A good example illustrating how the relative is subordinate to what precedes is the construction in which the verbal noun is placed first: /sō` nakḕ/ 'it is desiring that I am' for /inā̀ sō`/ 'I want'.

/kḕ dà/ is the relative equivalent of /nā̀ dà/. For example:

Wā̀ kḕ dà dāman tàimakōnā cikínkù?	Who of you has the time (opportunity) to help me?

GRAMMATICAL DRILL

GD 20.1 /kḕ/

	Nāȷı Bellò yācē` ranaṛ àsabàṛ Hàlīmà kḕ dāwōwā̀ dàgà Ingìlà.
Shēhù	Naȷı Bello yace ranar asabar Shehu ke dawowa daga Ingıla.
yā̀raǹ	Naȷı Bello yace ranar asabar yaran ke dawowa daga Ingıla.
mā̀taṛsà	Naȷı Bello yace ranar asabar matarsa ke dawowa daga Ingıla.
	Rānaṛ àsabàṛ takḕ zuwā̀ kā̀suwā bā̀ kullum ba.
(mū)	Ranar asabar muke zuwa kasuwa ba kullum ba.
(shī)	Ranar asabar yake zuwa kasuwa ba kullum ba.
(an)	Ranar asabar ake zuwa kasuwa ba kullum ba.
(sū)	Ranar asabar suke zuwa kasuwa ba kullum ba.
dāȷī̀	Ranar asabar suke zuwa daȷı ba kullum ba.
gıdānā	Ranar asabar suke zuwa gıdana ba kullum ba.
makaṛantā	Ranar asabar suke zuwa makaranta ba kullum ba.
yāwṑ	Ranar asabar suke zuwa yawo ba kullum ba.
asìbıtī̀	Ranar asabar suke zuwa asıbıtı ba kullum ba.
	Sū bìyaṛ ɗansàndā yakḕ nēmā.
(kū)	Ku bıyar ɗansanda yake nema.
(mū)	Mu bıyar ɗansanda yake nema.
mùtum̀	Mutum bıyar ɗansanda yake nema.
yā̀rā	Mutum bıyar yara suke nema.
Hàlīmà	Mutum bıyar Halıma take nema.
sarkī	Mutum bıyar sarkı yake nema.
	Watā̀ bìyaṛ yakḕ yī` bàı ɗàukı àlbā̀shī ba.
(nī)	Wata bıyar nake yı ban ɗaukı albashı ba.
(ıtā)	Wata bıyar take yı bata ɗaukı albashı ba.

(an)	Wata bıyar ake yı ba'a ɗaukı albashı ba.
(sū)	Wata bıyar suke yı basu ɗaukı albashı ba.
(mū)	Wata bıyar muke yı bamu ɗaukı albashı ba.
ıtā̀cē	Wata bıyar muke yı bamu ɗaukı ıtace ba.
ma'àıkàtā	Wata bıyar muke yı bamu ɗaukı ma'aıkata ba.
kōmaı	Wata bıyar muke yı bamu ɗaukı komaı ba.

	Saı yāyı aıkī̀ yakḕ faɗìn yā gàȷı.
(ıtā)	Saı tayı aıkı take faɗın ta gaȷı.
(sū)	Saı sunyı aıkı suke faɗın sun gaȷı.
tàfıyā̀	Saı sunyı tafıya suke faɗın sun gaȷı.
gudù	Saı sunyı gudu suke faɗın sun gaȷı.
ƙwallō	Saı sunyı ƙwallo suke faɗın sun gaȷı.

	Mḕ yasā` akḕ gàȷıyā̀ dà shıryà kātākṓ?
aıkī̀	Me yasa ake gaȷıya da shırya aıkı?
ıtā̀cē	Me yasa ake gaȷıya da shırya ıtace?
wākē	Me yasa ake gaȷıya da shırya wake?

	Mḕ takḕ ȷırā̀ ta zaunā̀ à dāȷī̀ hákā̀?
(shī)	Me yake ȷıra ya zauna a daȷı haka?
(an)	Me ake ȷıra aka zauna a daȷı haka?
(sū)	Me suke ȷıra suka zauna a daȷı haka?
(kū)	Me kuke ȷıra kuka zauna a daȷı haka?
ōfìs	Me kuke ȷıra kuka zauna a ofıs haka?
gıdā	Me kuke ȷıra kuka zauna a gıda haka?
kā̀suwā	Me kuke ȷıra kuka zauna a kasuwa haka?
naǹ	Me kuke ȷıra kuka zauna a nan haka?

	Nā san wandà sukḕ ȷırā̀ à naǹ.
(shī)	Ya san wanda suke ȷıra a nan.
(ıtā)	Ta san wanda suke ȷıra a nan.
(an)	An san wanda suke ȷıra a nan.
(mū)	An san wanda muke ȷıra a nan.
(kū)	An san wanda kuke ȷıra a nan.
(kē)	An san wanda kıke ȷıra a nan.

(an)	An san wanda ake ȷıra a nan.
can	An san wanda ake ȷıra a can.
ganī	An san wanda ake ȷıra a ganı.
gaıdā̀	An san wanda ake ȷıra a gaıda.
hàṛbā	An san wanda ake ȷıra a harba.
	Dà yam̀ma akḕ yīǹ ƙwallō kullum.
(sū)	Da yamma suke yın ƙwallo kullum.
(ıtā)	Da yamma take yın ƙwallo kullum.
sātā̀	Da yamma take yın sata kullum.
kallō	Da yamma take yın kallo kullum.
(nī)	Da yamma nake yın kallo kullum.
gyārā	Da yamma nake yın gyara kullum.
sā̀ƙō	Da yamma nake yın saƙo kullum.
kōmaı	Da yamma nake yın komaı kullum.
	Nā maǹta kō yàushè takḕ fārà aıkī̀.
(shī)	Na manta ko yaushe yake fara aıkı.
(sū)	Na manta ko yaushe suke fara aıkı.
(nī)	Na manta ko yaushe nake fara aıkı.
(kaı)	Na manta ko yaushe kake fara aıkı.
yāwṑ	Na manta ko yaushe kake fara yawo.
kàrɓā	Na manta ko yaushe kake fara karɓa.
fìtā	Na manta ko yaushe kake fara fıta.
tàfıyā̀	Na manta ko yaushe kake fara tafıya.
	Wànè lōkàcī sukḕ fìtā zuwā̀ yā́wṑ, kā sánī̀?
(shī)	Wane lokacı yake fıta zuwa yawo, ka sanı?
asìbıtī̀	Wane lokacı yake fıta zuwa asıbıtı, ka sanı?
ōfìs	Wane lokacı yake fıta zuwa ofıs, ka sanı?
kā̀suwā	Wane lokacı yake fıta zuwa kasuwa, ka sanı?
can	Wane lokacı yake fıta zuwa can, ka sanı?
dāȷī̀	Wane lokacı yake fıta zuwa daȷı, ka sanı?
tā̀rō	Wane lokacı yake fıta zuwa taro, ka sanı?
(ṃū)	Wane lokacı muke fıta zuwa taro, ka sanı?

kallō	Wane lokacı muke fıta zuwa kallo, ka sanı?
makarantā	Wane lokacı muke fıta zuwa makaranta, ka sanı?
(kē)	Wane lokacı muke fıta zuwa makaranta, kın sanı?
(kū)	Wane lokacı muke fıta zuwa makaranta, kun sanı?
	Ìdan kallō sukḕ yīˋ, kadà kàcēˋ sùzō.
(ıtā)	Idan kallo take yı, kada kace tazo.
(shī)	Idan kallo yake yı, kada kace yazo.
(an)	Idan kallo ake yı, kada kace azo.
ƙwallō	Idan ƙwallo ake yı, kada kace azo.
aıkī̀	Idan aıkı ake yı, kada kace azo.
sanyī	Idan sanyı ake yı, kada kace azo.
tàfı	Idan sanyı ake yı, kada kace a tafı.
zaunā̀	Idan sanyı ake yı, kada kace a zauna.
kwānā	Idan sanyı ake yı, kada kace a kwana.
hūtā̀	Idan sanyı ake yı, kada kace a huta.
	In yaù sukḕ hūtā̀wā, nā tabbàtā zāsù zō.
(shī)	In yau yake hutawa, na tabbata zaı zo.
(ıtā)	In yau take hutawa, na tabbata zata zo.
dāwōẁā	In yau take dawowa, na tabbata zata zo.
zuwā̀	In yau take zuwa, na tabbata zata zo.
sàukā	In yau take sauka, na tabbata zata zo.
tàfıyā̀	In yau take tafıya, na tabbata zata zo.
	Mḕ takḕ zàtō zā'à yı dà ruwán naǹ?
(kaı)	Me kake zato za'a yı da ruwan nan?
(shī)	Me yake zato za'a yı da ruwan nan?
(sū)	Me suke zato za'a yı da ruwan nan?
(kē)	Me kıke zato za'a yı da ruwan nan?
(kū)	Me kuke zato za'a yı da ruwan nan?
kātākō	Me kuke zato za'a yı da katakon nan?
māgànī	Me kuke zato za'a yı da maganın nan?
ıtācē	Me kuke zato za'a yı da ıtacen nan?

	Wā̀ ya san ıǹdà yāràǹ sukḕ yànzú?	*where*
dabbōbī	Wa ya san ında dabbobın suke yanzu?	
ma'àıkàtā	Wa ya san ında ma'aıkatan suke yanzu?	
mutā̀nē	Wa ya san ında mutanen suke yanzu?	

UNIT 21

BASIC SENTENCES

	Audu
How are you, Salihu?	Ìnā kwānā Sālihù.
	Salihu
Fine [thank you].	Lāfiyā̀ lau.
	A
I customarily want	nakàn sō
he reached the terminus	yā ƙurḕ
time usually expires	lōkàcī kàn ƙurḕ
I've been wanting to come but just haven't had time ('I (usually) want to come but time runs out').	Nakàn sō tahōwā, àmmā lōkàcī kàn ƙurḕ.
	S
you are used to do	kakàn yī
he got up	yā tāshì
you get up from (and therefore stop) work	kā tāshì aikī̀
What do you usually do after you finish work?	Mḕ kakàn yi bāyan kā tāshì áikī̀?
	A
We usually go play soccer.	Mukàn jē ƙwallō.
	S
Perhaps I'll go today.	Wàtàƙīlà zan jē yaù.
	A
A lot of people usually go.	Mutā̀nē dà yawā̀ sukàn jē.

S	If you're going to go, call me.	Ìdan zākà tàfi kà kirānì.
A	All right, see you later.	Tṑ, sai anjumā̀.
S	OK, see you later.	Shīkènan, sai anjumā̀.

NOTES

Note 21.1 /kàn/ - Habitual

Saboda ni nakan duba dajin.

Nakan so tahowa amma lokaci kan ƙure.

Me kakan yi bayan ta tashi aiki?

Mukan je ƙwallo.

Mutane da yawa sukan je.

/kàn/ indicates habitual action 'I am used to (doing so-and-so)'. It comes before the verb, with either a noun or a pronoun (prefix) before it. It may be used in constructions parallel to the relative forms or to the independent verbal forms. Compare the verb forms below. These are arranged as follows:

Perfective	Relative Perfective	Habitual
Progressive	Relative Progressive	

Examples:

nāzō	nazō	nakàn zō
inā̀ zuwā̀	nakḕ zuwā̀	————
munzō	mukà zō	mukàn zō
munā̀ zuwā̀	mukḕ zuwā̀	————

sun ajìyē	sukà ajìyē	sukan ajìyē
sunā̀ ajìyēwā̀	sukḕ ajìyēwā̀	

The habitual may refer to present or past time. It may be independent. In short, it may replace any of the other four forms:

nā ganī I saw	nakàn ganī I used to see
àbinda nakḕ ganī the thing I saw	àbinda nakàn ganī the thing I used to see
inà ganī I see	nakàn ganī I usually see
àbinda na ganī the thing I see	àbinda nakàn ganī the thing I usually see

In this respect it corresponds to forms such as the future (zaì ganī/), which may also occur in all these positions.

The negative of the habitual is formed with /bà... ba/:

bà nakàn ganī ba. I don't usually see.

GRAMMATICAL DRILL

GD 21.1 Habitual

Drills noted by • are to be repeated in the negative.

	•Yakàn ƙurḕ lōkàcinsà wajen aikī̀.
(itā)	Takan ƙure lokacinta wajen aiki.
(sū)	Sukan ƙure lokacinsu wajen aiki.
(an)	Akan ƙure lokaci wajen aiki.
(mū)	Mukan ƙure lokacinmu wajen aiki.
(kū)	Kukan ƙure lokacinku wajen aiki.

(nī)	Nakan ƙure lokacına waȷen aıkı.
ƙwallō	Nakan ƙure lokacına waȷen ƙwallo.
kallō	Nakan ƙure lokacına waȷen kallo.
tā̀rō	Nakan ƙure lokacına waȷen taro.
	Yàushè kakàn tāshì dàgà waȷen áıkī̀?
(kū)	Yaushe kukan tashı daga waȷen aıkı?
(kē)	Yaushe kıkan tashı daga waȷen aıkı?
(an)	Yaushe akan tashı daga waȷen aıkı?
tā̀rō	Yaushe akan tashı daga waȷen taro?
	•Mḕ yasā` sukàn kırā yā̀rā kullúm?
mutā̀nē	Me yasa sukan kıra mutane kullum?
Shēhù	Me yasa sukan kıra Shehu kullum?
(mū)	Me yasa sukan kıramu kullum?
ɗansàndā	Me yasa sukan kıra ɗansanda kullum?
mālàmın dāȷī̀	Me yasa sukan kıra malamın daȷı kullum?
màıgıdā	Me yasa sukan kıra maıgıda kullum?
Àsàbè	Me yasa sukan kıra Asabe kullum?
	•Nakàn kırā mutā̀ne sabṑdà aıkī̀.
ma'àıkàtā	Nakan kıra ma'aıkata saboda aıkı.
(ıtā)	Nakan kırata saboda aıkı.
àkā̀wū	Nakan kıra akawu saboda aıkı.
àlbā̀shınsà	Nakan kıra akawu saboda albashınsa.
	Mukàn ȷē ōfìs dà kuɗī, àmmā bā̀ kullum ba.
(shī)	Yakan ȷe ofıs da kuɗı, amma ba kullum ba.
(sū)	Sukan ȷe ofıs da kuɗı, amma ba kullum ba.
àbıncı	Sukan ȷe ofıs da abıncı, amma ba kullum ba.
tābā̀	Sukan ȷe ofıs da taba, amma ba kullum ba.
gyàɗā	Sukan ȷe ofıs da gyaɗa, amma ba kullum ba.
māgànī	Sukan ȷe ofıs da maganı, amma ba kullum ba.
yā̀rā	Sukan ȷe ofıs da yara, amma ba kullum ba.
hū̀lā	Sukan ȷe ofıs da hula, amma ba kullum ba.
ɗansàndā	Sukan ȷe ofıs da ɗansanda, amma ba kullum ba.

	Dà wàne lōkàcī sukàn ȷē nēman dabbōbí?
(an)	Da wane lokacı akan ȷe neman dabbobı?
(ıtā)	Da wane lokacı takan ȷe neman dabbobı?
(kū)	Da wane lokacı kukan ȷe neman dabbobı?
ıtā̀cē	Da wane lokacı kukan ȷe neman ıtace?
màıgıdantà	Da wane lokacı kukan ȷe neman maıgıdanta?
'yaṛtà	Da wane lokacı kukan ȷe neman 'yarta?
māgànī	Da wane lokacı kukan ȷe neman maganı?
mā̀su shī	Da wane lokacı kukan ȷe neman masu shı?
Yūsufù	Da wane lokacı kukan ȷe neman Yusufu?
(sū)	Da wane lokacı kukan ȷe nemansu?
wākē	Da wane lokacı kukan ȷe neman wake?

	•Yakàn zaunà à gıdā dà mā̀taṛsà sùyı aıkı̀.
Shēhù	Yakan zauna a gıda da Shehu suyı aıkı.
yāṛ̀ā	Yakan zauna a gıda da yara suyı aıkı.
àkā̀wū	Yakan zauna a gıda da akawu suyı aıkı.
yārònsà	Yakan zauna a gıda da yaronsa suyı aıkı.
uwaṛsà	Yakan zauna a gıda da uwarsa suyı aıkı̀.
mutā̀nē	Yakan zauna a gıda da mutane suyı aıkı.
kāfıntà	Yakan zauna a gıda da kafınta suyı aıkı.
ma'àıkàtā	Yakan zauna a gıda da ma'aıkata suyı aıkı.
uwaṛgıdansà	Yakan zauna a gıda da uwargıdansa suyı aıkı.

	Sukàn sō zuwā̀ ƙwallō, saı daı bā̀su dà sùkūnī̀.
(mū)	Mukan so zuwa ƙwallo, saı daı bamu da sukunı.
dāȷī̀	Mukan so zuwa daȷı, saı daı bamu da sukunı.
asìbıtī̀	Mukan so zuwa asıbıtı, saı daı bamu da sukunı.
gıdansà	Mukan so zuwa gıdansa, saı daı bamu da sukunı.
kallō	Mukan so zuwa kallo, saı daı bamu da sukunı.
yāwò	Mukan so zuwa yawo, saı daı bamu da sukunı.
can	Mukan so zuwa can, saı daı bamu da sukunı.
kā̀suwā	Mukan so zuwa kasuwa, saı daı bamu da sukunı.
makaṛantā	Mukan so zuwa makaranta, saı daı bamu da sukunı.

	Kın tabbàtā yakàn tàfı asìbıtī̀ dà yārà́ǹ?	
kuɗī	Kın tabbata yakan tafı asıbıtı da kuɗı?	
dabbōbıǹ	Kın tabbata yakan tafı asıbıtı da dabbobın?	
gyàɗā	Kın tabbata yakan tafı asıbıtı da gyaɗa?	
yāwṑ	Kın tabbata yakan tafı yawo da gyaɗa?	
aıkī̀	Kın tabbata yakan tafı aıkı da gyaɗa?	
makaṛantā	Kın tabbata yakan tafı makaranta da gyaɗa?	
	•Hàlīmà takàn gayā̀ wà uwaṛtà sā̀ƙòn.	
māsınȷà	Halıma takan gaya wa masınȷa saƙon.	
mutā̀nē	Halıma takan gaya wa mutane saƙon.	
àkā̀wū	Halıma takan gaya wa akawu saƙon.	
ma'àıkàtā	Halıma takan gaya wa ma'aıkata saƙon.	
wasu	Halıma takan gaya wa wasu saƙon.	
màıgıdā	Halıma takan gaya wa maıgıda saƙon.	
'yaṛtà	Halıma takan gaya wa 'yarta saƙon.	
mālàmın dāȷī̀	Halıma takan gaya wa malamın daȷı saƙon.	
	•Yārṑnā yakàn kaı àbıncı waȷen haṛbī̀.	*hunting*
tābā̀	Yarona yakan kaı taba waȷen harbı.	
dōkī̀	Yarona yakan kaı dokı waȷen harbı.	
gyàɗā	Yarona yakan kaı gyaɗa waȷen harbı.	
yàrānā	Yarana sukan kaı gyaɗa waȷen harbı.	
ƙwallō	Yarana sukan kaı gyaɗa waȷen ƙwallo.	
aıkì	Yarana sukan kaı gyaɗa waȷen aıkı.	
kallō	Yarana sukan kaı gyaɗa waȷen kallo.	
tā̀rō	Yarana sukan kaı gyaɗa waȷen taro.	
	•Mūsā yakàn aȷìye rī̀gā à àkwā̀tī̀.	
kuɗī	Musa yakan aȷıye kuɗı a akwatı.	
àlƙalàmī	Musa yakan aȷıye alƙalamı a akwatı.	
tā̀kalmī	Musa yakan aȷıye takalmı a akwatı.	
hū̀lā	Musa yakan aȷıye hula a akwatı.	
ōfìs	Musa yakan aȷıye hula a ofıs.	
gıdā	Musa yakan aȷıye hula a gıda.	

makaṛantā	Musa yakan aȷıye hula a makaranta.
ma'aıkataṛsù	Musa yakan aȷıye hula a ma'aıkatarsu.
kō'ìnā	Musa yakan aȷıye hula a ko'ına.

	Yakàn dūbâ dāȷì kullum dà yam̀ma.
(nī)	Nakan duba daȷı kullum da yamma.
(sū)	Sukan duba daȷı kullum da yamma.
(ıtā)	Takan duba daȷı kullum da yamma.
kâsuwā	Takan duba kasuwa kullum da yamma.
(mū)	Mukan duba kasuwa kullum da yamma.
makaṛantā	Mukan duba makaranta kullum da yamma.
gıdansà	Mukan duba dıgansa kullum da yamma.

UNIT 22

BASIC SENTENCES

	Audu	
Good evening, Sale.		Baṛkā̀ dà yam̀mā Sālè.
	Sale	
Good evening.		Yaẁwā, baṛkā̀ kàdái.
	A	
car		mōtā̀
What kind of car are you going to buy?		Wàcè irìn mōtā̀ zāka sàyā́?
	S	
black		baƙī
f.		baƙā
I want to buy a black one.		Inā̀ sō` ìn sàyi baƙā nè̄.
	A	
blue		shūɗī̀
f.		shūɗìyā
How come ('what caused you') you're not going to buy a blue one?		Mè̄ yasā` bà zāka sàyi shūɗìyā bá?
	S	
on behalf of, on account of; because		don
that particular one, the one you know about		waǹnan
color		launī̀
Because I don't like that particular color.		Don bānā̀ sōǹ waǹnan launiǹ.

A

by the way	shiǹ
white (one); light in color	farī
f.	farā
shoe, sandal	tā̀kalmī
By the way, what did you pay for ('how much did you buy... for') those white shoes?	Shiǹ nawà ka sàyi farin tā̀kàlmiǹ náǹ?

S

how	yaddà
I forget [just] how I bought [them].	Nā maǹta yaddà na sàyā.

A

red (m.f.)	jā
pl.	jājā̀yē
shoes, sandals (pl.)	tākalmā̀
every one; or: all	dukà
	duk
it deteriorated, spoiled	yā lālā̀cē
All my red shoes have worn out.	Jājā̀yen tākalmā̀nā duk sun lālā̀cē.

S

it would be better to; one had better	gāra
Wouldn't it be better for you to buy black ('one with black color')?	Bā̀ gāra kà sàyi mài baƙin launī̀ bá?

A

he returned (thither)	yā kōmā̀
Well, I have to get back to ('I'll return to') the office. See you later.	Tṑ, zaǹ kōmà ōfìs, sai anjumā̀.

S

All right, see you later.	Tṑ, sai anjumā̀.

NOTES

Note 22.1 Noun: Plurals

yārṑ	yārà̄
ma'àikàcī	ma'àikàtā
mùtum̀	mutā̀ne
dabbā̀	dabbōbī
maƙwàbcī	maƙwàbtā

A Hausa noun such as /yārṑ/, /ma'àikàcī/ or /mùtum̀/ may refer to a single person (or other item) but may also refer to more than one (as, for example, before a numeral, /mùtum̀ bakwài/; see Note 24.1). Many such nouns have separate masculine and feminine forms (/yārṑ/ 'boy' /yārinyā̀/ 'girl').

Most nouns also have special forms indicating a number of individuals or individual items. The above list gives examples of these plurals. The relationship of the singular to the plural is often rather complex. The difference between /yārṑ/ and /yārà̄/ has not only the change of ending from /-ō/ to /-ā/ but also the change in tone. /dabbōbī/ has a more complex ending, also with a change of tone. The following discussion endeavors to clarify this situation somewhat.

Nearly all Hausa nouns may be described as being composed of a root, base or stem with a tone pattern and an affix or affixes (prefix, suffix). For example:

	Tone Pattern	Base	Suffix(es)
yārṑ	high-low	yār-	-ō
yārinyā̀	high-high-low	yār-	īny -ā
yār̀ā	high-low-high	yār-	-ā

A more complex example is:

	Tone Pattern	Prefix	Base	Suffixes
ma'àikàcī	high-low-low-high	ma-	aik-	-ac -ī
ma'àikàciyā̀	high-low-low-high-low	ma-	aik-	-ac -iy -ā
ma'àikàtā	high-low-low-high	ma-	aik-	-at -ā

This is a very regular set of formatives. The combination of these tone patterns, the prefix /ma-/ and the suffixes /-ī/, /-iy -ā/ and /-ā/ form nouns indicating 'the person involved in doing so-and-so'. (/-ac-/ and /-at-/ occur with only certain bases.) Such a noun may be made from many verb bases. Some of these are in more common use than others. Examples are:

Verb Base	Nouns		
nēm-	manḕmī	'suitor'	pl. manḕmā
san-	masànī	'learned person'	pl. masànā
koy-	makṑyī	'learner'	pl. makṑyā
	f. makōyìyā		
tafiy-	matàfìyī	'one on a journey'	pl. matàfìyā

A similar, regular, formation is illustrated by /ma'aikatā/ 'place of work', which is /ma- -ā/ with tone pattern high-high-high-high. This formation indicates the place where something is done.

In some cases the noun base does not include the vowel pattern involved:

		Tone Pattern	Base	Vowel Pattern	Suffix
sg.	dōkī̀	high-low	d-k	-ō -	-ī
pl.	dawākī	high-high-high	d w k	-a - ā -	-ī

Here the difference between the singular and the plural includes the shape of the base itself. As the suffix is the same, the difference in the base is what matters (compare man, men).

A very common type of plural suffix is (partial) reduplication. For example:

		Tone Pattern	Base	Suffix(es)
sg.	dabbā̀	high-low	dabb-	-ā
pl.	dabbōbī	high-high-high	dabb-	-ōb -ī

Here /-ōb-/ adds a long vowel and repeats the last consonant of the base. There are a number of such 'reduplicative' suffixes. The vowel here is /-ō-/. Other suffixes have other vowels, other tone patterns and other features differing from this one. Some examples of reduplication with /-ō-/ plus consonant are:

àkwā̀tī̀	pl.	akwātōcī	māsinjà	pl.	māsinjōjī
darē	pl.	darōrī	ōfìs	pl.	ōfisōshī
kā̀suwā	pl.	kāsuwōyī	tābā̀	pl.	tābōbī

The reduplication may not be clear with some of these examples because of the change in the consonant. /t/ is replaced by /c/, /w/ by /y/ and /s/ by /sh/. These are regular replacements. In word formation, though there are exceptions, the general pattern is that certain consonants including /t w s/, are replaced by others before /i/ and /e/. These replacements are:

/t/	/c/	ma'àikàcī	pl. ma'àikàtā
/d/	/j/	gidā	pl. gidā̀jē
/s/	/sh/	ōfìs, ofìshìn	pl. ōfisōshī
/z/	/j/	zō 'come'	jē 'go'
/w/	/y/	kā̀suwā	pl. kāsuwōyī

These examples show that the base or stem is best thought of as something which the different forms have in common. /zō/, /zuwà/ and /jē/ all have /z/ in common. Before /ō/ and /u/ it remains /z/. Before /ē/ it is replaced by /j/. The suffix /-at-/ is replaced by /-ac-/ before /-i/ but remains /-at-/ before /ā/, etc. These replacements go throughout the language. There are words in which consonants of this group are not replaced before /i/ and /e/, but there are very few of them. Any discussion of word formation must assume these changes to be normal. (Although not illustrated here, a double consonant of the above group is usually replaced by its regular replacement, doubled. Examples in Note 27.1.)

Following is a list of some of the nouns which have occurred so far, with common plurals. For many nouns more than one plural is listed. This is because more than one plural may be used for most Hausa nouns. The situation is basically different from English and Indo-Hittite languages generally. The so-called singular in Hausa is a generic term. Reference to a number of individuals (the 'plural') may be made by using any one of a large number of formatives (usually suffixes). Which is used depends on style (that is, which one the speaker prefers on that occasion) and on usage (that is, certain plural formations are preferred for certain words in any given dialect). The plurals given here are ones frequent in the standard language for that word. Plurals in parentheses are less common.

Sıngular(s)	Plural(s)
àkā̀wū	akāwunā̀, akāwùnā
àkwā̀tī̀	akwātunā̀, akwātōcī
àlƙalàmī	alƙalumā̀, àlƙàlàmaı
ànīnī	ànī̀naı
asìbıtī̀	asıbıtōcī
ɗā f. 'yā	'yā'yā
darē	darā̀rē, darōrī
dōkī̀	dawākī
gıdā	gıdā̀ȷē
hū̀lā	hūlunā̀
ıtā̀cē	ıtātuwā̀
ìyālī̀	ìyā̀laı
ȷàkādà	ȷàkā̀dū
kāfıntà	kāfıntōcī
kā̀suwā	kāsuwōyī
kùnnē	kunnuwā̀
kwānā	kwā̀nàkī, kwānukā̀
kwas̀ / kos̀	kwasōshī / kosōshī
lōkàcī	lṑkàtaı, lōkutā̀
ma'àıkàcī	ma'àıkàtā
màcè woman	mātā
māgànī	māgungunā̀
makaṛantā	màkàṛàntū
mālàm f. mālàmā	mā̀làmaı, mālumā̀

maƙwàbcī		maƙwàbtā
māsinjà		māsinjōjī
mā̀tā	wife	mātā, mātā̀yē
nīyyā̀		niyyàyyakī (niyyōyī)
ōfìs		ōfisōshī
rī̀gā		rīgunā̀ (rīgunōnī)
sarkī	f. saraunìyā	sarākunā̀, sàrā̀kai
tābā̀		tābōbī cigarettes, tobaccos
tā̀làlmī		tākalmā̀
uwā		uwā̀yē
watā̀	month	wàtànnī
yārọ̄̀		yār̀ā

Note: Plurals in /-ai/ replaced this by /-a/ before /n/: /ìyā̀lan/ 'the families; the families of'. (This is a regular replacement, not restricted to plurals.)

Note 22.2 Noun: 'Adjective' type

Musa kai ne babban akawu yanzu?
Naji an ɗauki sababbin ma'aikata.
Ina so in sayi baƙa ne.
Me yasa ba zaka sayi shuɗiya ba?
Shin nawa ka sayi farin takalmin nan?

Several nouns discussed in Note 22.1 had forms for masculine singular, feminine singular and for plural. There is a group of such nouns which are referred to as 'adjectives', partly because of their meaning and partly because of their usage. (See note 5.2.)

These nouns may occur by themselves, meaning 'a black one, black ones', etc. with /n/ (or /ṛ/) followed by another noun, or may follow the noun they refer to. When occurring with a noun they most frequently precede the noun and have /n/ or /ṛ/:

babban akawu	big clerk ('big one of clerk')
baƙar hula	black hat ('black one of hat')
farin doki	white horse ('white one of robe')
farar riga	white robe ('white one of robe')

[There are a number of different types of modifiers both in English and Hausa. 'Modifier' should not be confused with 'adjective'. Compare /gidan mài kyaù/ 'nice house' where /mài kyaù/ may be called a modifier, but it is not an adjective.]

The 'adjectives' which have occurred so far are:

Base	Masculine Singular	Feminine Singular	Plural
baƙ-	baƙī	baƙā	baƙā̀ƙē
far-	farī	farā	farā̀rē
sāb-	sābō	sābuwā	sàbàbbī
shūɗ-	shūɗī̀	shūɗìyā	shūɗ̀ɗā, shūɗā̀yē

An example of vowel variation in the base is seen by comparing the verb /yā tsūfā/, 'he became old' with the 'adjective':

tsōhō tsōfuwā tsṑfàffī

Note the reduplications /-āC-/, /-aCC-/ (C standing for the last consonant of the base to which it is suffixed), as well as /-ōC-/.

There are also nouns which have the same form whether referring to masculine or feminine but which pattern like 'adjectives' otherwise. The singular is followed by /n/ if the reference is to masculine gender, by /ṛ/ if to feminine. Examples are:

bàbbā	pl. mànyā
jā	pl. jāyā̀yē

It should be emphasized that all of the above forms are really nouns, meaning 'a black one', 'a new one', 'a big one', 'a red one', etc.

Note also the replacement of /n/ by /l/ in /jal launī̀/.

Note 22.3 /gāra/

Ba gara ka sayi mai baƙin launi ba?

/gāra/ means 'it would be preferable, it would be a good idea for, [so-and-so] had better', etc. It is followed by the optative. Particles of approximately the same meaning are /gwàda/, /gwanda/, /gwàmmà/.

GRAMMATICAL DRILL

GD 22.1 Noun: Plural

The following pairs (and other groups) of sentences are to be drilled with the instructor. After several drills, books are to be closed and the instructor will read the first sentence of each pair of group. The student whose turn it is to repeat the sentence given, then give the same sentence with a noun in the sentence changed to the plural.

Yàushè yacē`àkā̀wun nàn zaì tàfi gidan sarkī́?
Yaushe yace akāwunàn nan zasu tafi gidan sarki?

Jan àkwā̀tìn dà mā̀taṛsà ta sàyā yā lālā̀cē.
Jajayen akwātunàn da matarsa ta saya sun lalace.

Ìnā Shēhù ya ajìye àlƙalàmin Mūsā́?
Ina Shehu ya ajiye alƙalumàn Musa?

Ìdan ka bā` yārṑ ànīnī, zaì sàyi gyàɗā.
Idan ka ba yaro ànī̀nai zai sayi gyaɗa.

Mḕ akàn yı à asìbıtìn dabbōbī dà sāfé?
Me akan yı a asıbıtōcın dabbobı da safe?

Ɗānā yā fārà ıyà sanìn yaddà akḕ aıkī̀.
'Yātā ta fara ıya sanın yadda ake aıkı.
'Yā'yānā sun fara ıya sanın yadda ake aıkı.

Ma'àıkàtā sun sanī̀ darē na ƙārḕwā dà wurı.
Ma'aıkata sun sanı darā̀rē na ƙarewa da wurı.

Àkwaı dōkī̀ màı kyaù à gıdanmù.
Akwaı dawākī masu kyau a gıdanmu.

Gıdan dà sukà sàyā, à kusa dà kā̀suwā nḕ.
Gıdā̀ȷen da suka saya a kusa da kasuwa ne.

Kàcē`yà aȷìye hū̀lātā a ōfìshın bàbban àkā̀wū.
Kace ya aȷıye hūlunā̀nā a ofıshın babban akawu.

Kadà yārā̀ sù sārè ıtā̀cen nàn yaù saı gṑbe.
Kada yara su sare ıtātuwàn nan yau saı gobe.

Ìyālìn wā̀ na ganī ȷıyà dà sāfe à dā́ȷī̀?
Ìyā̀lan wa na ganı ȷıya da safe a daȷı?

In ȷàkādàn Amiṛkà nē, to bā` kōmaı.
In ȷàkā̀dun Amırka ne, to ba komaı.

Wànè ırìn aıkī̀ kāfıntà yakàn yī́`?
Wane ırın aıkı kāfıntōcī sukan yı?

Zā'à sā̀mı ırìn rī̀ga à à kā̀suwā gṑbé?
Za'a samı ırın rıgaı a a kāsuwōyī gobe?

Kācē` kunnen yārònkà nā̀ cīwṑ kṓ?
Kace kunnuwàn yaronka na cıwo ko?

Wàtàƙīlà zaǹ kwānā ɗaya à Amiṛkà.
Wataƙıla zan kwā̀nàkī a Amırka.

Anā̀ kwas̀ à makaṛantā sabṑdà yār̀ā sunjē hūtū.
Ana kwasōshī a makaranta saboda yara sunje hutu.

Wànè lōkàcī yakàn dāwō gidā dàgà kā̀suwā́?
Wàɗànnè lōkutā̀ yakan dawo gida daga kasuwa?

Yàushè zā'à bā` ma'àikàcī àlbās̀hī à watàn náǹ?
Yaushe za'a ba ma'àikàtā albashi a watan nan?

Māgànin dà ka sàyā yā ƙārḕ nē dà wuri hákà?
Māgungunàn da ka saya sun ƙare ne da wuri haka?

Yār̀ā dà yawā̀ sunā̀ zuwā̀ makaṛantā kullum.
Yara da yawa suna zuwa màkàṛàntū kullum.

Kì nḕmi izìnī wajen mālàmin makaṛantā tùkun.
Ki nemi izìni wajen mālàmaṛ makaranta tukun.
Ki nemi izini wajen mālumàn makaranta tukun.
Mā̀làmai sun yi taro jiya a makaranta.

Māsinjà bà yakàn zō aikī̀ dà wuri ba kullum.
Māsinjōjī ba sukan zo aiki da wuri ba kullum.

Kun san mā̀taṛ màigidānā tā dāwō jíyā̀?
Kun san mātan maigidana sun dawo jiya?
Kun san mātā̀yen maigidana sun dawo jiya?

Wā̀ bài yi nīyyā̀ ba gàme dà wannàn áikī̀?
Wa bai yi nïyyōyī ba game da wannan aiki?
Wa bai yi nīyyàyyakī ba game da wannan aiki?

Nā maǹta wajen dà ōfìshinsù yakḕ.
Na manta wajen da ofisōshinsù suke.

Tā ajìye rī̀gaṛ Bellò à cikin àkwā̀tī̀.
Ta ajiye rīgunàn Bello a cikin akwati.
Ta ajiye rīgunōnin Bello a cikin akwati.

Sarkī zaì zō tā̀rō cikin watàn jībi.
Saraunìyā zata zo taro cikin watan jibi.
Sàrā̀kai zasu zo taro cikin watan jibi.
Sarākunā̀ zasu zo taro cikin watan jibi.

Yārṑ yā kai masà tābā̀ ōfìs dà rāna.
Yaro ya kai masa tābōbī ofis da rana.

Yanā̀ sō`yà sàyā wà 'yaṛsà tā̀kàlmī.
Yana so ya saya wa 'yarsa tākalmā̀.

Uwā bà zātà sō ɗantà yà lālā̀cē ba.
Uwā̀yē ba zasu so 'ya'yansu su lalace ba.

Yànzu watā̀ nā̀ ƙārḕwā dà wuri.
Yanzu wàtànnī na ƙarewa da wuri.

Yārṑ nā̀ ganī akà ɓoyè àbincinsà.
Yārā̀ na gani aka ɓoye abincinsu.

GD 22.2 Noun: 'Adjective' type

	Nā gankà dà baƙin dōkī̀, a ìnā ka sàyā́?	
àlƙalàmī	Na ganka da baƙin alƙalami a ina ka saya?	
wākē	Na ganka da baƙin wake a ina ka saya?	
	Wā̀ ka sayō wà wannàn baƙaṛ hū̀láṛ̀?	
dabbā̀	Wa ka sayo wa wannan baƙar dabbar?	
ƙwallō	Wa ka sayo wa wannan baƙar ƙwallon?	
	Yanā̀ soǹ baƙā̀ƙen tākalmā̀, àmmā bā̀shi dà ƙudī.	
rīgunā̀	Yana son baƙaƙen riguna, amma bashi da ƙudi.	
akwātunā̀	Yana son baƙaƙen akwatuna amma bashi da ƙudi.	
	Wancàn farin gidaǹ na wā̀nḗ nḕ?	*whose*
tā̀kalmī	Wancan farin takalmin, na wane ne?	
dōkī̀	Wancan farin dokin, na wane ne?	

	Ìnā ka ajìye faraṛ kèken yāròn Shéhù?	*bicycle*
rīgā	Ina ka ajıye farar rıgar yaron Shehu?	
hūlā	Ina ka ajıye farar hular yaron Shehu?	
	Ìdan fārāren dawākın càn nāsà nē, lallaı yanā̀ dà kuɗī.	
gıdā̀jē	Idan fararen gıdajen can nasa ne, lallaı yana da kuɗı.	
akwātunā̀	Idan fararen akwatunan can nasa ne, lallaı yana da kuɗı.	
	Sābon ma'àıkàcın nàn yā ıyà aıkī̀ sṑsaı.	
àkā̀wū	Sabon akawun nan ya ıya aıkı sosaı.	
ɗansàndā	Sabon ɗansandan nan ya ıya aıkı sosaı.	
	A ìnā ya sā̀mı sābuwaṛ mōtàṛ tā́sà?	
hūlā	A ınā ya samı sabuwar hular tasa?	
kèkē	A ına ya samı sabuwar keken tasa?	
	Tā gayā̀ masà an kāwō sàbàbbın akwātunā̀.	
mōtōcī	Ta gaya masa an kawo sababbın motocı.	
alƙalumā̀	Ta gaya masa an kawo sababbın alkaluma.	
	Yā cē` zaì sàyı shūɗìn tā̀kàlmī, ın kā bāshı ƙuɗìn.	
àlƙalàmī	Ya ce zaı sayı shuɗın alƙalamı, ın ka bashı ƙuɗın.	
àkwā̀tī	Ya ce zaı sayı shuɗın akwatı, ın ka bashı ƙuɗın.	
	Lawàl bàı sā̀mı shūɗìyaṛ kèkèn ba.	
rīgā	Lawal baı samı shuɗıyar rıgar ba.	
mōtā̀	Lawal baı samı shuɗıyar motar ba.	
	Kā san ındà ya ajìye shūɗā̀yen hūlúnàn?	
akwātunā̀	Ka san ında ya ajıye shuɗayen akwatunan?	
rīgunā̀	Ka san ında ya ajıye shudayen rıgunan?	

GD 22.3 /gāra/

This exercise has two negative transforms, one of /gāra/ and the other of the following verb.

Gāra kìjē kì gaıdà uwaṛkì yaù dà yamma.

	Ba gara kıȷe kı gaıda uwarkı ba yau da yamma?
	Gara kada kıȷe kı gaıda uwarkı yau da yamma.
(sū)	Gara suȷe su gaıda uwarkı yau da yamma.
	Ba gara suȷe su gaıda uwarkı ba yau da yamma?
	Gara kada suȷe su gaıda uwarkı yau da yamma.
(ıtā)	Gara taȷe ta gaıda uwarkı yau da yamma.
	Ba gara taȷe ta gaıda uwarkı ba yau da yamma?
	Gara kada taȷe ta gaıda uwarkı yau da yamma.

GD 22.4 Varıatıon Drıll

	Bàkà yı aıkìn ırìn yaddà nakḕ sō` ba.
(kē)	Bakı yı aıkın ırın yadda nake so ba.
àbıncı	Bakı yı abıncın ırın yadda nake so ba.
gyārā	Bakı yı gyaran ırın yadda nake so ba.
gṑdıyā	Bakı yı godıya ırın yadda nake so ba.
haṛbī̀	Bakı yı harbı ırın yadda nake so ba.
kōmaı	Bakı yı komaı ırın yadda nake so ba.

	Yā faɗī̀ yaddà zā'à yī dà wākéǹ?
àbıncı	Ya faɗı yadda za'a yı da abıncın?
kuɗī	Ya faɗı yadda za'a yı da kuɗın?
sā̀ƙō	Ya faɗı yadda za'a yı da saƙon?
māgànī	ya faɗı yadda za'a yı da maganın?
kātākō	Ya faɗı yadda za'a yı da katakon?
tā̀kàlmī	Ya faɗı yadda za'a yı da takalmın?

	Duk yāròn dà zaì zō, yàzō dà àbıncınsà.
ȷē	Duk yaron da zaı ȷe, yaȷe abıncınsa.
rī̀gā	Duk yaron da zaı ȷe, yaȷe da rıgarsa.
mùtùm	Duk mutumın da zaı ȷe, yaȷe da rıgarsa.
mutā̀nē	Duk mutanen da zasu ȷe, suȷe da rıgarsu.
(wā̀)	Duk wanda zaı ȷe, yaȷe da rıgarsa.

àkȁwū	Duk akawun da zaı ȷe, yaȷe da rıgarsa.
màıgıdā	Duk maıgıdan da zaı ȷe, yaȷe da rıgarsa.
	Àlƙalàmın dà ya sàyā, yā lalȁcē ȷıyȁ.
gyàɗā	Gyaɗar da ya saya, ta lalace ȷıya.
tākàlmī	Takalmın da ya saya, ya lalace ȷıya.
mōtȁ	Motar da ya saya, ta lalace ȷıya.
māgànī	Maganın da ya saya, ya lalace ȷıya.

UNIT 23

BASIC SENTENCES

Audu

[Good evening!	Baṛkầ dà yam̀mā.]

Bello

[Good evening!	Baṛkầ kàdai.]

A

bicycle (f with /-n/)	kèkē
Did you buy that bicycle for your son?	Kā sàyā wà ɗankà kèkéǹ?

B

I haven't bought it for him yet.	Bàn sàyā masà ba tùkùna.

A

everyone, everybody	kōwwā /kōwā/
long since	tùni
Everyone [else] has bought [one] for his son long since.	Kōwwā ya sàyā wà ɗansà tùni.

B

Has someone said that they should be bought for them?	Ancē` nē à sàyā másù? /músù/

A

Yes, so they'll get ('because of the going') to school on time.	Ī, sabṑdà zuwầ makaṛantā cikin lōkàcī.

B

effort	ƙṑƙarī
I'll try	nāỳi ƙṑƙarī
Well, I'll try to buy [one].	Tṑ, nāỳi ƙṑƙarī ìn sàyā.

A

I'll be on my way now. Have a good rest!	Zaǹ tàfi, à hūtā̀ lāfiyā̀.

B

All right, [I hope you] get there safely!	Tṑ, sàuka lāfiyā̀.

NOTES

Note 23.1 /nā̀-/, etc. forms

Tō, nāỳi ƙòƙarī ìn sàyā.

This is an example of another 'future' form. This may be called the 'indefinite future': 'I may try to buy [one]', 'I'll try to buy one'. The full set of forms is:

nā̀ zō	mwā̀ zō / mā̀ zō
kā̀ zō	kwā̀ zō
kyā̀ zō	
yā̀ zō	swā̀ zō / sā̀zō
tā̀ zō	ā̀ zō

The negative is with /bà... ba/: /bà nā̀zō ba/, etc.

Note 23.2 Pronoun Review

The accompanying table reviews the forms of the pronouns. The numbers to the left in the table refer to the examples.

1	nī	kai	kē	shī	itā	mū	kū	sū	
/	ni		ke	shi	ita	mu	ku	su	
2a	ni	ka	ki	shi	ta	mu	ku	su	
b	ni	ka	ki	shi	ta	mu	ku	su	a
/	nì	kà	kì	shì	tà	mù	kù	sù	
/·	nì	kà	kì	shì	tà	mù	kù	sù	à
3	nì	kà	kì	sà	tà	nà	kù	sù	
4	-v́	kà	kì	sà	tà	mù	kù	sù	
b	-̀wa	kà	kì	sà	tà	mù	kù	sù	
5	nì	kà	kì	yà	tà	mù	kù	sù	à
6				i				su	
7	ǹ	kà	kì	ì	tà	mù	kù	sù	à
8	ìn	kà	kì	yà	tà	mù	kù	sù	à
9	i	ka	ki	ya	ta	mu	ku	su	a
10	na	ka	ki	ya	ta	mu	ku	su	a
11	na	ka	kikà	ya	ta	mukà	kukà	sukà	akà
12	nā	kā	kin	yā	tā	mun	kun	sun	an
13	nāˋ	kāˋ	kyāˋ	yāˋ	tāˋ	mwāˋ	kwāˋ	swāˋ	āˋ
14	nā̀	kā̀	kyā̀	yā̀	tā̀	mwā̀	kwā̀	swā̀	ā̀
15				s / -				sā	

1 Independent Pronoun (Note 5.1.1)

/ Alternate forms of the Independent Pronouns, short, with final glottal stop (/ni'/, /ke'/, etc.) (Note 5.1.1)

2a High tone suffixes to the verb (Notes 6.1., 6.3)
b After /zā`-/ 'go' (Note 15.1) and /bā`-/ (Note 18.1.2)

/ Alternate low tone suffixes to the verb (Notes 6.1, 6.3)

/ Alternate low tone forms after /zā`-/ and /bā`-/) (Notes 15.1 and 18.1.2)

3 After /ma-/ 'to' (/mi-/ before /-nì/, alternate /mu-/ before /-kù/, /-sù/, Note 5.1.2)

4a After /n/, /ṛ/. First person /-nā/ (for /-na/ plus -V́), /-tā/ (for /-ta/ plus -V́) (Note 5.2)

b After /nā-/, /tā-/ forming 'mine, yours' etc. (Note 14.1.1)

5 After /bā-/ (negative progressive, Note 17.1) See alternate 14.

6 After /mà-/, /mā̀-/ 'one who has' (Note 19.2)

7 After /bà-/ (negative, Note 7.1), /za-/ /zā-/ (future, Note 8.1), /ǹ/ and /ì/ also alternate forms after /ba-/ (negative progressive, Note 17.1); /ǹ/ also after /ma-/.

8 Optative prefix (Note 10.1)

9 Before /nā̀/ (Note 15.2)

10 Before /kḕ/ (relative, Note 20.1) and /kàn/ (habitual, Note 21.1)

11 Relative perfective prefix (Note 19.1)
12 Perfective prefix (Note 4.1)
13 Indefinite future prefix (Note 23.1)
/ Alternate forms

14 After /bā-/ (negative progressive, Note 16.1). See alternates in 5)

15 After /maṛà/ 'one who does not have' (Note 19.2)

Examples:

1	See chart	
2a	yā maǹtānı	yā maǹtāmu
	yā maǹtāka	yā maǹtāku
	yā maǹtākı	
	yā maǹtāshı	yā maǹtāsu
	yā maǹtāta	
b	zāǹı	zām̀u
	zāk̀a	zāk̀u
	zāk̀ı	
	zās̀hı	zās̀u
	zāt̀a	zā'a
	bāǹı dà shī	bām̀u dà shī
	bāk̀a dà shī	bāk̀u dà shī
	bāk̀ı dà shī	
	bās̀hı dà shī	bās̀u dà shī
	bāt̀a dà shī	bā'a da shī
/	yā bānı̀	yā bāmù
	yā bākà	yā bākù
	yā bākı̀	
	yā bāshı̀	yā bāsù
	yā bātà	

/ Low tone alternates of 2b

3	mınì / maǹ		manà / mamù	
	makà		makù / mukù	
	makì / mıkì			
	masà		masù / musù	
	matà			
4	ruwānā / ruwāna		ruwanmù	
	ruwankà		ruwankù	
	ruwankì			
	ruwansà		ruwansù	
	ruwantà			
	hū̀lātā / hū̀lāta		hū̀laṛmù	
	hū̀laṛkà		hū̀laṛkù	
	hū̀laṛkì			
	hū̀laṛsà		hū̀laṛsù	
	hū̀laṛtà			
b	nā̀wa	nāmù	tā̀wa	tāmù
	nākà	nākù	tākà	tākù
	nākì		tākì	
	nāsà	nāsù	tāsà	tāsù
	nātà		tātà	
5	bānì tāshī̀		bāmù tāshī̀	
	bākà tāshī̀		bākù tāshī̀	
	bākì tāshī̀			
	bāyà tāshī̀		bāsù tāshī̀	
	bātà tāshī̀		bā'à tāshī̀	

6	màı kyaù	mā̀su kyaù
7	bàn gàȷı ba	bàmù gàȷı ba
	bàkà gàȷı ba	bàkù gàȷı ba
	bàkì gàȷı ba	
	bàı gàȷı ba	bàsù gàȷı ba
	bàtà gàȷı ba	bà'à gàȷı ba
	zàn gàȷı	zāmù gàȷı
	zākà gàȷı	zākù gàȷı
	zākì gàȷı	
	zaì gàȷı	zāsù gàȷı
	zātà gàȷı	zā'à gàȷı
8	ìn sàyā	mù sàyā
	kà sàyā	
	kì sàyā	kù sàyā
	yà sàyā	sù sàyā
	tà sàyā	à sàyā
9	ınā̀ ȷırā̀	munā̀ ȷırā̀
	kanā̀ ȷırā̀	kunā̀ ȷırā̀
	kınā̀ ȷırā̀	
	yanā̀ ȷırā̀	sunā̀ ȷırā̀
	tanā̀ ȷırā̀	anā̀ ȷırā̀
	ınā̀ dà shī	munā̀ dà shī
	kanā̀ dà shī	kunā̀ dà shī
	kınā̀ dà shī	

	yanā̀ dà shī	sunā̀ dà shī
	tanā̀ dà shī	anā̀ dà shī
10	nakḕ ȷırā̀	mukḕ ȷırā̀
	kakḕ ȷırā̀	kukḕ ȷırā̀
	kıkḕ ȷırā̀	
	yakḕ ȷırā̀	sukḕ ȷırā̀
	takḕ ȷırā̀	akḕ ȷırā̀
	nakàn ȷırā	mukàn ȷırā
	kakàn ȷırā	kukàn ȷırā
	kıkàn ȷırā	
	yakàn ȷırā	sukàn ȷırā
	takàn ȷırā	akàn ȷırā
11	na gàȷı	mukà gàȷı
	ka gàȷı	kukà gàȷı
	kıkà gàȷı	
	ya gàȷı	sukà gàȷı
	ta gàȷı	akà gàȷı
12	nā gàȷı	mun gàȷı
	kā gàȷı	kun gàȷı
	kın gàȷı	
	yā gàȷı	sun gàȷı
	tā gàȷı	an gàȷı
13	nāˋ gàȷı	mwāˋ gàȷı / māˋ gàȷı
	kāˋ gàȷı	kwāˋ gàȷı

	kyā` gàji	
	yā` gàji	swā` gàji / sā` gaji
	tā` gàji	ā` gàji
14	bānā̀ tāshī̀	bāmwā̀ tāshī̀
	bākā̀ tāshī̀	bākwā̀ tāshī̀
	bākyā̀ tāshī̀	
	bāyā̀ tāshī̀	bāswā̀ tāshī̀
	bātā̀ tāshī̀	bā'ā̀ tāshī̀
15	maṛàs kyaù /maṛà kyaù	maṛàsā kyaù

Note the negatives:

7a. ba zaǹ gàji ba

8. kadà ìn sàyā

10. bà nakàn jirā ba

12. bà nā` gàji ba

GRAMMATICAL DRILL

GD 23.1 Indefinite future

The following drills have the transform pattern:

Future (with /zā-/)	Negative Future
Indefinite Future	Negative Indefinite Future
Zākà aikā̀ dà baƙaṛ rī̀gaṛkà wajensà.	Ba zaka aika da baƙar rigarka wajensa ba.

	Kā` aıkầ dà baƙaṛ rî̀gaṛkà waȷensà.	Ba ka aıka da baƙar rıgarka waȷensa ba.
(kē)	Zakı aıka da baƙar rıgarkı waȷensa.	Ba zakı aıka da baƙar rıgarkı waȷensa ba.
	Kya aıka da baƙar rıgarkı waȷensa.	Ba kya aıka da baƙar rıgarkı waȷensa ba.
(shī)	Zaı aıka da baƙar rıgarsɛ waȷensa.	Ba zaı aıka da baƙar rıgarsa waȷensa ba.
	Ya aıka da baƙar rıgarsa waȷensa.	Ba ya aıka da baƙar rıgarsa waȷensa ba.
	Nāȷı zā'à ıyà gyārà shūɗìyaṛ mōtàn naǹ.	Naȷı ba za'a ıya gyara shuɗıyar motan nan ba.
	Nāȷı ā` ıyà gyārà shūɗìyaṛ mōtàn naǹ.	Naȷı ba a ıya gyara shuɗıyar motan nan ba.
sàyē	Naȷı za'a ıya sayen shuɗıyar motan nan.	Naȷı ba za'a ıya sayen shuɗıyar motan nan ba.
	Naȷı a ıya sayen shuɗıyar motan nan.	Naȷı ba a ıya sayen shuɗıyar motan nan ba.
ɓoyề	Naȷı za'a ıya ɓoye shuɗıyar motan nan.	Naȷı ba za'a ıya ɓoye shuɗıyar motan nan ba.
	Naȷı a ıya ɓoye shuɗıyar motan nan.	Naȷı ba a ıya ɓoye shuɗıyar motan nan ba.
	Wàtàƙīlà zaǹ sō ganınsà anȷumầ.	Wataƙıla ba zan so ganınsa ba anȷuma.
	Wàtàƙīlà nā` sō ganınsà anȷumầ.	Wataƙıla ba na so ganınsa ba anȷuma.

(ıtā)	Wataƙıla zan so ganınta anȷuma	Wataƙıla ba zan so ganınta ba anȷuma.
	Wataƙıla na so ganınta anȷuma.	Wataƙıla ba na so ganınta ba anȷuma.
màtātā	Wataƙıla zan so ganın matata anȷuma.	Wataƙıla ba zan so ganın matata ba anȷuma.
	Wataƙıla na so ganın matata anȷuma.	Wataƙıla ba na so ganın matata ba anȷuma.
ɗānā	Wataƙıla zan so ganın ɗana anȷuma.	Wataƙıla ba zan so ganın ɗana ba anȷuma.
	Wataƙıla na so ganın ɗana anȷuma.	Wataƙıla ba na so ganın ɗana ba anȷuma.
	Zātà ıyà karɓan rīgunȁ mȁsu launī̏ ȷā.	Ba zata ıya karɓan rıguna masu launı ȷa ba.
	Tā` ıyà karɓan rīgunȁ mȁsu launī̏ ȷā.	Ba ta ıya karɓan rıguna masu launı ȷa ba.
'yankunne	Zata ıya karɓan 'yankunne masu launı ȷa.	Ba zata ıya karɓan 'yankunne masu launı ȷa ba.
	Ta ıya karɓan 'yankunne masu launı ȷa.	Ba ta ıya karɓan 'yankunne masu launı ȷa ba.
tākalmȁ	Zata ıya karɓan takalma masu launı ȷa.	Ba zata ıya karɓan takalma masu launı ȷa ba.
	Ta ıya karɓan takalma masu launı ȷa.	Ba ta ıya karɓan takalma masu launı ȷa ba.
bānì	Zata ıya banı takalma masu launı ȷa.	Ba zata ıya banı takalma masu launı ȷa ba.
	Ta ıya banı takalma masu launı ȷa.	Ba ta ıya banı takalma masu launı ȷa ba.

	Zākì sā̀mı farın tā̀kàlmī à kā̀suwā kì sàyā.	Ba zakı samı farın takalmı a kasuwa kı saya ba.
	Kyāˋ sā̀mı farın tā̀kàlmī à kā̀suwa kì sàyā.	Ba kya samı farın takalmı a kasuwa kı saya ba.
kō'ìnā	Zakı samı farın takalmı a ko'ına kı saya.	Ba zakı samı farın takalmı a ko'ına kı saya ba.
	Kya samı farın takalmı a ko'ına kı saya.	Ba kya samı farın takalmı a ko'ına kı saya ba.
	Ìdan tākalmàn nā̀ dà kyaù zaì sàyā wàtàƙīlà.	Idan takalman na da kyau ba zaı saya ba wataƙıla.
	Ìdan takalman nā̀ dà kyaù yāˋ sàyā wàtàƙīlà.	Idan takalman na da kyau ba ya saya ba wataƙıla.
gıdā	Idan gıdan na da kyau zaı saya wataƙıla.	Idan gıdan na da kyau ba zaı saya ba wataƙıla.
	Idan gıdan na da kyau ya saya wataƙıla.	Idan gıdan na da kyau ba ya saya ba wataƙıla.
	Irìn aıkìn dà kayı, ınā̀ zàtō zāsù bākà kuɗī.	Irın aıkın da kayı, ına zato ba zasu baka kuɗı ba.
	Irìn aıkìn dà kayı, ınā̀ zàtō swāˋ bākà kuɗī.	Irın aıkın da kayı ına zato ba swa baka kuɗı ba.
(ıtā)	Irın aıkın da kayı, ına zato zata baka kuɗı.	Irın aıkın da kayı, ına zato ba zata baka kuɗı ba.
	Irın aıkın da kayı, ına zato ta baka kuɗı.	Irın aıkın da kayı, ına zato ba ta baka kuɗı ba.
(shī)	Irın aıkın da kayı, ına zato zaı baka kuɗı.	Irın aıkın da kayı, ına zato ba zaı baka kuɗı ba.
	Irın aıkın da kayı, ına zato ya baka kuɗı.	Irın aıkın da kayı, ına zato ba ya baka kuɗı ba.

	Ìdan ka baṛ shì hakà, zaì lālā̀cē dà wurı.	Idan ka bar shı haka, ba zaı lalace da wurı ba.
	Ìdan ka baṛ shì hakà, yā̀ lālā̀cē dà wurı.	Idan ka bar shı haka, ba ya lalace da wurı ba.
tākalmā̀	Idan ka bar takalma haka, zasu lalace da wurı.	Idan ka bar takalma haka, ba zasu lalace da wurı ba.
	Idan ka bar takalma haka, swa lalace da wurı.	Idan ka bar takalma haka, ba swa lalace da wurı ba.
rī̀gaṛ̀	Idan ka bar rıgar haka, zata lalace da wurı.	Idan ka bar rıgar haka, ba zata lalace da wurı ba.
	Idan ka bar rıgar haka, ta lalace da wurı.	Idan ka bar rıgar haka, ba ta lalace da wurı ba.
àbıncıǹ	Idan ka bar abıncın haka, zaı lalace da wurı.	Idan ka bar abıncın haka, ba zaı lalace da wurı ba.
	Idan ka bar abıncın haka, ya lalace da wurı.	Idan ka bar abıncın haka, ba ya lalace da wurı ba.

The following drıll has only the future wıth an ındefınıte future transform.

	Zākù ıyà sārè ıtā̀cen nàn, ìdan lōkàcī bà zaì ƙurḕ ba.	Kwā̀ ıyà sārè ıtā̀cen nàn, ìdan lōkacī bà zaì ƙurḕ ba.
kāwō	Zaku ıya kawo ıtacen nan, ıdan lokacı ba zaı ƙure ba.	Kwa ıya kawo ıtacen nan, ıdan lokacı ba zaı ƙure ba.
ɗaukē	Zaku ıya ɗauke ıtacen nan, ıdan lokacı ba zaı ƙure ba.	Kwa ıya ɗauke ıtacen nan, ıdan lokacı ba zaı ƙure ba.

5

gyàɗaṛ̀	Zaku iya ɗauke gyaɗar, idan lokaci ba zai ƙure ba.	Kwa iya ɗauke gyaɗar, idan lokaci ba zai ƙure ba.
kātākō	Zaku iya ɗauke katakon, idan lokaci ba zai ƙure ba.	Kwa iya ɗauke katakon, idan lokaci ba zai ƙure ba.
sā̀ƙō	Zaku iya ɗauke saƙon, idan lokaci ba zai ƙure ba.	Kwa iya ɗauke saƙon, idan lokaci ba zai ƙure ba.

Random Substitution Drill

	Bà kyāˋ sāˋ jājā̀yen tākalmànkì ba in zā̀mu wajen tārṓ?
(kū)	Ba kwa sa jajayen takalmanku ba in zamu wajen taro?
(itā)	Ba ta sa jajayen takalmanta ba in zamu wajen taro?
(kai)	Ba ka sa jajayen takalmanka ba in zamu wajen taro?
(mū)	Ba mwa sa jajayen takalmanmu ba in zamu wajen taro?
hūlunā̀	Ba mwa sa jajayen hulunanmu ba in zamu wajen taro?
rīgunā̀	Ba mwa sa jajayen rigunanmu ba in zamu wajen taro?
kallō	Ba mwa sa jajayen rigunanmu ba in zamu wajen kallo?
aikī̀	Ba mwa sa jajayen rigunanmu ba in zamu wajen aiki?
ƙwallō	Ba mwa sa jajayen rigunanmu ba in zamu wajen ƙwallo?
(shī)	Ba mwa sa jajayen rigunanmu ba in zamu wajensa?

	Tùni na dāwō, sabṑdà zàton yāˋ cēˋ à bānì kuɗī dà wuri.
àbinci	Tuni na dawo, saboda zaton ya ce a bani abinci da wuri.
sā̀ƙoǹ	Tuni na dawo, saboda zaton ya ce a bani saƙon da wuri.
mōtàṛ	Tuni na dawo, saboda zaton ya ce a bani motar da wuri.
māgàniǹ	Tuni na dawo, saboda zaton ya ce a bani maganin da wuri.
àkwā̀tiǹ	Tuni na dawo, saboda zaton ya ce a bani akwatin da wuri.

àlbā̀shīnā	Tunı na dawo, saboda zaton ya ce a banı albashına da wurı.
tākalmàn	Tunı na dawo, saboda zaton ya ce a banı takalman da wurı.
	Mwā` yı ƙṑƙarī mù gyārā̀ anȷumā̀ ìdan àkwaı lōkàcī.
kṑyō	Mwa yı ƙoƙarı mu koyo anȷuma ıdan akwaı lokacı.
tàfı	Mwa yı ƙoƙarı mu tafı anȷuma ıdan akwaı lokacı.
sàyā	Mwa yı ƙoƙarı mu saya anȷuma ıdan akwaı lokacı.
kàrɓā	Mwa yı ƙoƙarı mu karɓa anȷuma ıdan akwaı lokacı.
kaı	Mwa yı ƙoƙarı mu kaı anȷuma ıdan akwaı lokacı.
ȷırā	Mwa yı ƙoƙarı mu ȷıra anȷuma ıdan akwaı lokacı.
fārā̀	Mwa yı ƙoƙarı mu fara anȷuma ıdan akwaı lokacı.
aȷìyē	Mwa yı ƙoƙarı mu aȷıye anȷuma ıdan akwaı lokacı.

UNIT 24

BASIC SENTENCES

	A
[Hello there ('resting').	Sànnu dà hūtā̀wā.]
	B
[Hello.	Yaẁwa sànnu.]
	A
half	rabī̀
Is it 1:30 ('one and a half')?	Karfḕ ɗaya dà rabī̀ tāyī́?
	B
twelve	shā`biyu
quarter	kwatā̀
No, it's 12:15 ('twelve and a quarter').	Ā'à, yànzu shā`biyu dà kwatā̀.
	A
six	shidā̀
Tell me when it's 6:00.	Ìdan ƙarfḕ shidā̀ tāyī, kà gayā̀ minì.
	B
oh (I'm sorry!)	ai
he left	yā barī̀
before	kā̀fin
Oh, I'll be leaving here before 3:00.	Ai, zaǹ baṛ naǹ kā̀fin ƙarfḕ ukù.

	A	
What time will you ba back?		Wànè lōkàcī zākà dāwṓ?
	B	
eight		takwàs
Perhaps at 7.45 ('eight without a quarter').		Wàtàƙīlà ƙarfḕ takwàs bā̀ kwatā̀.
	A	
[Oh? All right.		Tō? Shīkḕnan.]
	B	
[See you later.		Sai anjumā̀.]

NOTES

Note 24.1 Numerals

Note 24.1.1 Cardinal Numerals

Bayan kamar wata biyu.

Ina zato da ƙarfe biyar.

Wajen mutum bakwai.

Hausa numerals follow the noun to which they refer. The noun is in the singular, as in the above examples. The simple numerals (those indicated by a single word), up to 1000, are:

ɗaya	1	shidā̀	6	àshìṛin	20	sàbà'in	70
biyu	2	bakwài	7	tàlatin	30	tàmā̀nin	80
ukù	3	takwàs	8	àṛbà'in	40	càsà'in	90
huɗū	4	taṛà	9	hàmsin	50	ɗarī	100
bìyaṛ	5	gōmà	10	sìttin	60	dubū	1000

(Other numerals are combinations. Some examples are:

(gōmà) shāˋɗaya	11	(gōmà) shāˋshidā̀	16	àshìṛin dà biyu	22
(gōmà) shāˋbiyu	12	(gōmà) shāˋbakwài	17	àshìṛin dà ukù	23
(gōmà) shāˋukù	13	(gōmà) shāˋtakwàs	18	tàlā̀tin dà ɗaya	31
(gōmà) shāˋhuɗū	14	(gōmà) shāˋtaṛà	19	tàlā̀tin dà biyu	32
(gōmà) shāˋbìyaṛ	15	àshìṛin dà ɗaya	21	càsà'in dà bìyaṛ	95

The use of /gōmà/ is optional. Either /shāˋɗaya/ or /gōmà shāˋ ɗaya/ may be used. Combinations such as 21, 22, 41, 42, 54, 65, etc. are all formed as above. Some other combinations are:

ɗarī biyu	200	dubū dà ɗaya	1001
ɗarī ukù	300	dubū ɗaya dà ɗarī ɗaya	1100

Note 24.1.2 Numerals in compounds: /-ɗai/

Ni da Sani ne kaɗai.

Kai kaɗai zakazo?

Numerals form part of some compounds. The /-ɗai/ of /kaɗai/ is a form of /ɗaya/ 'one'.

Note 24.1.3 Numerals and Other Quantity Words with /na/ and /ta/

Numeral compounds with /na/ or /ta/ (prefixes though written separately; see Note 14.1) are equivalent to English ordinal numerals.

na ɗaya	ta ɗaya	first
na biyu	ta biyu	second
na shāˋbiyu	ta shāˋbiyu	twelfth
na àshìṛin	ta àshìṛin	twentieth
na ɗarī	ta ɗarī	hundredth

The use of /gōmà/ is optional:

na gōmà shāˋbiyu / na shāˋbiyu ta gōmà shāˋbiyu / ta shāˋbiyu

/na/ and /ta/ are also used with other quantity words:

na nawà ta nawà the how many-th; in what (numerical) place?

Note 24.2 Telling Time

Note 24.2.1 Time by the Hour

Karfe ɗaya da rabi tayi?

Yanzu sha biyu da kwata.

Wataƙila ƙarfe takwas ba kwata.

The quarter hour is referred to as /kwatā̀/. X:15 being /X dà kwatā̀/ that is, 'X and a quarter'. A quarter of the hour (X:45) may be /X bāˋkwatā̀/ 'X without, or lacking, a quarter' or /X saurā kwatā̀/ 'X, remainder a quarter' that is, with a quarter to go. The half hour is /rabī̀/ 'half'. Time by the minute otherwise uses the numerals (X dà ____)

The reaching of an hour is expressed with the verb /yi/, as in the first sentence. /yi/ is also used of spending time.

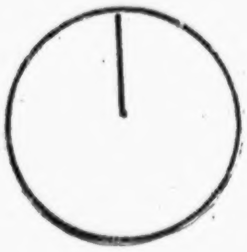
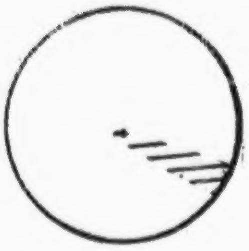
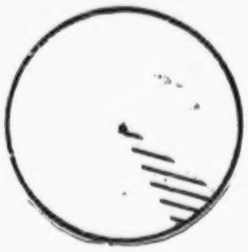
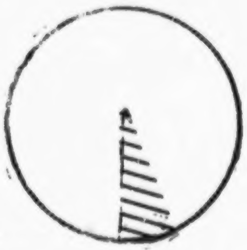
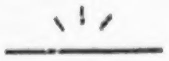
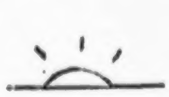
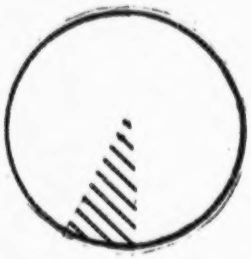
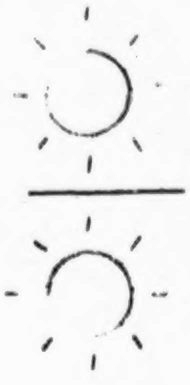
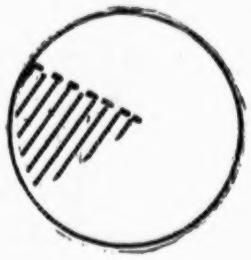
Note 24.2.2 Time of Day

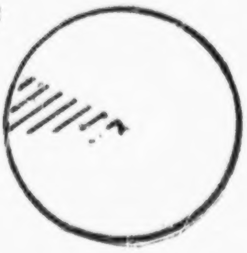
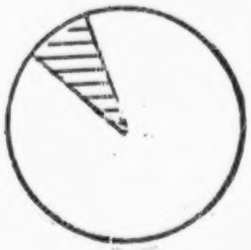
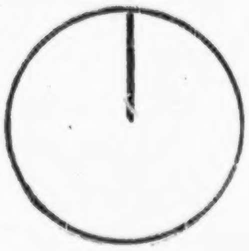
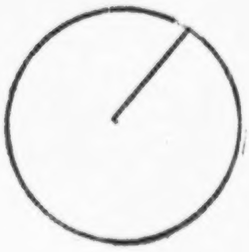
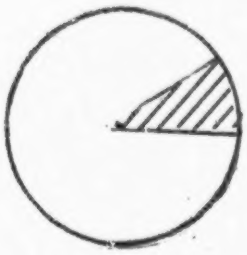
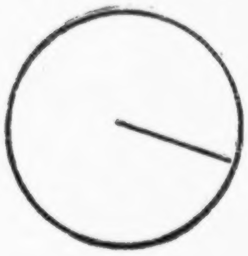
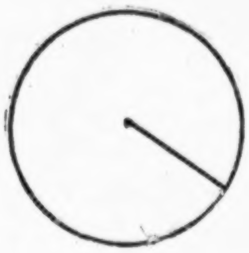
Barka da rana.

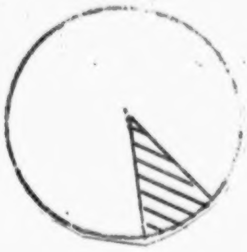
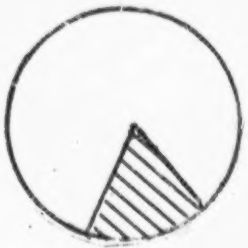
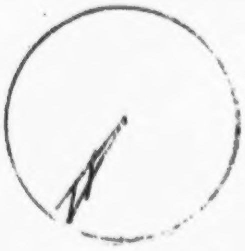
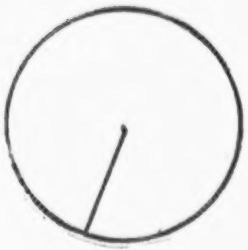
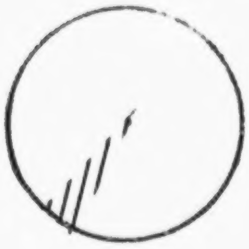
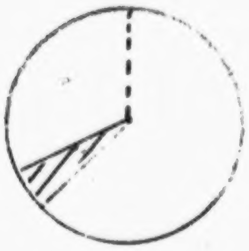
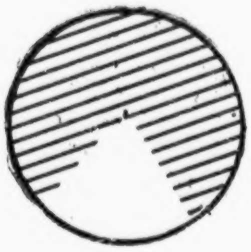
Barka da yamma.

Barka da dare.

The terms above, translated in the units as 'day' (sometimes afternoon'), 'evening', 'night', do not equate exactly with English concepts. The following list gives some terms for times of day and night, with rough English equivalents. The usage is more determined by the position of the sun than by clock time. An effort is made to give some idea of the correlation by showing (very approximate) time span on a clock face (to the left) and the rising and setting sun to the right.

	tsakaddarē	midnight	
	àsùbāhìn farkō	first cockcrow	______
	sùbāhī̀ / àsùbāhī̀ / àsùbā	early morning before dawn	______
	àlfìjìṛ	first light of the sun	
	sassāfe	dawn	
	sāfiyā gàrī yā wāyè 'the sky has cleared' wāyèwan gàrī 'the clearing of the sky'	sun-up, morning	
	hàntsī	sun well up	______

	wàlàhā	time of supplementary prayer	______
	làlūrī	optional later time for supplementary prayer	______
	tsakaṛ rānā	mid-day, noon	______
	gȍshin àzahàṛ	about 1:30 P.M.	
	àzahàṛ	about 2:00 to 3:00 P.M.	______
	gȍshin là'àsàṛiyā̀ / gȍshin là'asàṛ	about 3:30 P.M.	______
	là'àsàṛiyā̀	begins about 4:00	______

	yam̀mā	là'àsàṛiyā̀ sàkālìyā	about 4:30-5:30 P.M. sun still bright and clear but not hot	▨ ______
		là'àsàṛiyā̀ lìs	dusk, sun visible but red	▦ ______
		gṑshin màgàṛibà	twilight; sun invisible	______
		màgàṛibà	sunset, dark	______
		bāyan màgàṛibà	just after sunset, early darkness of night	______
		ìsshā'ī̀	time of last prayer of the day (until about midnight)	______
		darē	night	______

Note: When referring to the time /sāfiyā/ (sunrise and a couple of hours afterwards) one uses /dà sāfe/ 'at the /sāfiyā/ time', that is 'in the early morning'.

An examples of greetings correlated with the time of day, — those with /barkā̀/ are:

Barkā̀ dà àsùbā̀.	may be used from very early morning until /sāfiyā/ (dà sāfe/).
Barkā̀ dà rānā.	may be used from /hàntsī/ to about 2:00 P.M.
Barkā̀ dà yam̀mā.	may be used from about 2:00 P.M. until dark.
Barkā̀ dà darē.	may be used through the night.

Note 24.2.3 Other Terms for Time

General terms

dàƙīƙā̀ / sakàn	second	mākṑ / sātī	week
mintī̀	minute	watā̀	month; moon
sā'à / awā̀	hour	shḕkarā̀	year
kwānā	(spending of a) night; a day	kwānan watā̀	date
rānā	sun; day	hūtū	holiday, vacation, leave
yinī̀	(spending of a) day		

- - - - - - - - -

jiyà	yesterday	gātà	two days after tomorrow
yaù	today	città	three days after tomorrow
gṑbe	tomorrow	wànshḕkarḕ /wàshḕgàrī	the following day day
jībi	the day after tomorrow		

- - - - - - -

shēkaran jiyà	the day before yesterday	wannàn watàn	this month
mākòn jiyà	last week	watàn jiyà	last month
mākòn gṑbe /mākṑ mài zuwā̀	next week	watàn gṑbe /watā̀ mài zuwā̀	next month
mākòn jībi	the week after next	watàn jībi	the month after next
mākòn gātà	the week after the week after after next	watàn gātà	three months hence

- - - - - - -

Seasons

bazarā	hot season	kā̀kā	harvest
dā̀minā /dā̀manā /dā̀munā	rainy season	hùntūrū̀ (lòkàcin ɗārī)	harmattan

Days of the Week

lahàdī̀	Sunday	àlhàmìs	Thursday
lìtinī̀ /lìtinìǹ	Monday	jūma'ā̀ /jumma'ā̀	Friday
tàlātā̀	Tuesday	àsabàṛ /àsabàt /àsabàcī /àsibìcī	Saturday
lā̀ṛàbā / làṛbā	Wednesday		

Months

There are two sets of month names in use. The more common is the English, while the Islamic names are used by the religiously more conservative. The two sets do not correspond to each other.

Western (English) month names:

Jànàiṛù
Fàbràiṛù
Mārìs
Àpiṛìl
Māyù
Jun
Yūlī̀ / Jū̀laì
Àgustà
Sàtumbà
Òktōbà
Nùwambà
Dìzambà

There are many minor variations in the pronunciation of these.

Islamic months:

Àlmùhaṛṛàm
Safàṛ
Ṛàbi'ìlawwàl
Ràbi'ìlāhìṛ
Jìmādālawwàl
Jìmādālāhìr
Ṛajàb
Shà'àban
Ràmàlan
Shàwwal
Zùlƙì'idā̀
Zùlhajjì

Islamic Festivals

Sallàṛ Cìkà cìkì	New Year's festival of the 9/10 of Muharram
Sallàṛ Tākutàhā	Festival of Prophet's birthday or name-day
Sallàṛ Azùmī	Festival on breaking fast of Ramadan
Sallàṛ Layyā	Festival held on the tenth of Zulhajji

/sallā̀/ means both 'performance of one of the five daily prayers' and '(Islamic) festival': /yanā̀ sallā̀/ 'he's performing his devotions'. /Sallàṛ Layyā/ is also known as /bàbbaṛ sallā̀/. The five times of prayer are /àzahàṛ/, /là'asàṛ/, /màgàṛibà/, /ìsshā'ī̀/, /sùbāhī̀/.

GRAMMATICAL DRILL

GD 24.1.1 Time

	Yārā̀ sun kai kuɗī gidan Shēhù jiyā̀.
itàcē	Yara sun kai itace gidan Shehu jiya.
gyàɗā	Yara sun kai gyaɗa gidan Shehu jiya.
yaù	Yara sun kai gyaɗa gidan Shehu yau.
shēkaran jiyā̀	Yara sun kai gyaɗa gidan Shehu shekaran jiya.
mākòn jiyā̀	Yara sun kai gyaɗa gidan Shehu makon jiya.
watàn jiyā̀	Yara sun kai gyaɗa gidan Shehu watan jiya.
wànshēkarḕ	Yara sun kai gyaɗa gidan Shehu wanshekare.
	Ìdan àkwai dāmā, kàzō dà wuri yaù.
lōkàcī	Idan akwai lokaci, kazo da wuri yau.
sùkūnī̀	Idan akwai sukuni, kazo da wuri yau.
città	Idan akwai sukuni, kazo da wuri citta.
gṑbe	Idan akwai sukuni, kazo da wuri gobe.
jībi	Idan akwai sukuni, kazo da wuri jibi.
gātà	Idan akwai sukuni, kazo da wuri gata.
wā̀shḕgàrī	Idan akwai sukuni, kazo da wuri washegari.

	Kullum dà sāfe yakàn cı àbıncı.
rānā	Kullum da rana yakan cı abıncı.
màgàṛıbà	Kullum da magarıba yakan cı abıncı.
là'àsàṛıyā̀	Kullum da la'asarıya yakan cı abıncı.
darē	Kullum da dare yakan cı abıncı.
gṑshın àzahàṛ	Kullum da goshın azahar yakan cı abıncı.
hàntsī	Kullum da hantsı yakan cı abıncı.
yam̀mā	Kullum da yamma yakan cı abıncı.
	Jıyā̀ dà ƙarfḕ bı̀yaṛ dà kwatā̀ na tāshı̀ aıkī̀.
bı̀yaṛ dà rabī̀	Jıya da ƙarfe bıyar da rabı na tashı aıkı.
taṛà dà mıntī̀ huɗū	Jıya da ƙarfe tara da mıntı huɗu na tashı aıkı.
bı̀yaṛ dà dàƙīƙà ɗaya	Jıya da ƙarfe bıyar da daƙıƙa ɗaya na tashı aıkı.
shıdā̀	Jıya da ƙarfe shıda na tashı aıkı.
dāwō	Jıya da ƙarfe shıda na dawo aıkı.
	Kwānā nawà mā̀taṛkà tayı à gıdánsù?
watā̀	Wata nawa matarka tayı a gıdansu?
sā'à	Sa'a nawa matarka tayı a gıdansu?
mākṑ	Mako nawa matarka tayı a gıdansu?
shḕkarà	Shekara nawa matarka tayı a gıdansu?
shıdā̀	Shekara shıda matarka tayı a gıdansu?
gōmà shā̀ bakwàı	Shekara goma sha bakwaı matarka tayı a gıdansu?
tàlā̀tın	Shekara talatın matarka tayı a gıdansu?
àshı̀ṛın dà ukù	Shekara ashırın da uku matarka tayı a gıdansu?
	Wàtàƙīlà zaı̀ dāwō rānaṛ àsabàṛ dà yam̀ma.
tàfı	Wataƙıla zaı tafı ranar asabar da yamma.
sàuka	Wataƙıla zaı sauka ranar asabar da yamma.
lı̀tı̀nın dà hàntsī	Wataƙıla zaı sauka ranar lıtının da hantsı.
jumma'ā̀ dà là'àsàṛıyā̀	Wataƙıla zaı sauka ranar jumma'a da la'asarıya.
lā̀ṛàbā dà tsakaddarē	Wataƙıla zaı sauka ranar laraba da tsakaddare.

àlhàmıs̀ dà màgàṛıbà	Wataƙıla zaı sauka ranar alhamıs da magarıba.
tàlātā̀ dà rāna	Wataƙıla zaı sauka ranar talata da rana.
wurı	Wataƙıla zaı sauka ranar talata da wurı.
sùbāhī̀	Wataƙıla zaı sauka ranar talata da subahı.
ìsshā	Wataƙıla zaı sauka ranar talata da ıssha.
	À cıkın wànè watā̀ zā'à yı Sallàṛ Tākutàhā́?
mākṑ	A cıkın wane mako za'a yı Sallar Takutaha?
Azùmī	A cıkın wane mako za'a yı Sallar Azumı?
Cìkà cıkì	A cıkın wane mako za'a yı Sallar Cıka cıkı?
Layyā	A cıkın wane mako za'a yı Sallar Layya?
hùntūrū̀	A cıkın wane mako za'a yı hunturu?
aıkìn	A cıkın wane mako za'a yı aıkın?
	Lōkàcın yıǹ àbıncı yā kusa, sābṑdà hakà mù tàfı.
sallàṛ àzahàṛ	Lokacın yın sallar azahar ya kusa, saboda haka mu tafı.
ƙwallō	Lokacın yın ƙwallo ya kusa, saboda haka mu tafı.
aıkī̀	Lokacın yın aıkı ya kusa, saboda haka mu tafı.
kallō	Lokacın yın kallo ya kusa, saboda haka mu tafı.
gyārā	Lokacın yın gyara ya kusa, saboda haka mu tafı.
fārā̀	Lokacın fara gyara ya kusa, saboda haka mu tafı.
ƙārè	Lokacın ƙare gyara ya kusa, saboda haka mu tafı.
	Wā̀ ya san sā'àddà akḕ fārà sallàṛ sùbā́hī̀?
kallon ƙwallō	Wa ya san sa'adda ake fara kallon ƙwallo?
cıǹ àbıncı	Wa ya san sa'adda ake fara cın abıncı?
gyāran akwātunā̀	Wa ya san sa'adda ake fara gyaran akwatuna?
gıdā̀ȷē	Wa ya san sa'adda ake fara gyaran gıdaȷe?
tākalmā̀	Wa ya san sa'adda ake fara gyaran takalma?
būɗè ōfısōshī	Wa ya san sa'adda ake fara buɗe ofısoshı?
màkàṛàntū	Wa ya san sa'adda ake fara buɗe makarantu?
asıbıtōcī	Wa ya san sa'adda ake fara buɗe asıbıtocı?

	Wàtàƙīlà àkwaı hūtū cıkın watàn cıttà.
gṑbe	Wataƙıla akwaı hutu cıkın watan gobe.
ȷībı	Wataƙıla akwaı hutu cıkın watan ȷıbı.
mākṑ	Wataƙıla akwaı hutu cıkın makon ȷıbı.
nàn	Wataƙıla akwaı hutu cıkın makon nan.
gātà	Wataƙıla akwaı hutu cıkın makon gata.
aıkī̀	Wataƙıla akwaı aıkı cıkın makon gata.
bā`	Wataƙıla ba aıkı cıkın makon gata.

GD 24.1.2 /na/ and /ta/ plus numerals and quantıty words.
Questıon and Answer Drıll

Na nawà kacē` Shēhù ya sayṓ?	Nācē` ya sayō na sulḕ gōmà shā`bıyu.
Na nawà kakḕ zàtō ta kāwṓ?	Na pam bìyaṛ dà sulḕ taṛà.
Ìdan ya kāwō na sulḕ ukù, yā̀yā̀ zākà yí?	Òho, na daı cē` ya kāwō na sulḕ.
Na kwānā nawà ya kāwō ȷíyà?	Yā kāwō na kwānā àshìṛın.

GD 24.1.3 Tıme

Read the following tımes ın Hausa

9:00 12:15 3:35 6:45
10:05 1:20 4:40 7:50
11:08 2:30 5:44 8:58

GD 24.2 Varıatıon Drıll

	Kōwwā yasā` ruwā à kunnuwànsà, ruwansà.
rīgunànsà	Kowwa yasa ruwa a rıgunansa, ruwansa.
māgungunā̀	Kowwa yasa ruwa a magunguna, ruwansa.
tābōbī	Kowwa yasa ruwa a tabobı, ruwansa.
tākalmā̀	Kowwa yasa ruwa a takalma, ruwansa.
àbıncı	Kowwa yasa ruwa a abıncı, ruwansa.
àkwā̀tī̀	Kowwa yasa ruwa a akwatı, ruwansa.
hūlunā̀	Kowwa yasa huluna a akwatı, ruwansa.
ànī̀naı	Kowwa yasa anınaı a akwatı, ruwansa.
alƙalumā̀	Kowwa yasa alƙaluma a akwatı, ruwansa.

UNIT 25

BASIC SENTENCES

A

Sa'idu!	Sà'ī̀dù.

Sa'idu

Yes, sir?	Nà'ám?

A

water jug	būtā̀
he poured	yā zubā̀
he poured (with reference to here)	yā zubō
Take this jug and get some water ('pour [and bring] hither').	Ɗàuki būtàn naǹ kà zubo ruwā.

S

heat	zā̄fī
Cold or hot?	Na sanyī́, kō na zā̄fī́?

A

whichever it is	kōwànnē
he received, got	yā sā̄mù
Whichever is available ('one gets').	Kōwànnē akà sā̄mù.

S

All right.	Tṑ.

A

(attention catching expression), have it!	ùngo
there, over there	caǹ
he bought (and brought here)	yā sayō
sugar	sukàrī

Here! Go over there to [that] house and buy ([and bring] hither) some sugar.	Ùngo! Tàfi caǹ gidaǹ ka sayō sukàrī.
	S
All right.	Tṑ.
	A
shirt	tagùwā
pl.	taguwōyī
on	kaǹ
chair, stool	kujḕrā
pl.	kùjḕrū / kujērōrī
Where is the shirt that I put here on the chair?	Ìnā tagùwaṛ dà na ajìyē naǹ kaǹ kujḕrā́?
	S
room	ɗākī̀
pl.	ɗākunā̀
Bala took it to that room over there.	Bàlā yā kai ɗākìn caǹ.

NOTES

Note 25.1 /nan/ - /can/

Ɗauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

Ina taguwar da na ajiye nan kan kujera?

Bala ya kai ɗakin can.

Both /nan/ and /can/ occur with different tone patterns. The basic meaning of /nan/ is that it refers to [something in] the immediate vicinity; that of /can/ that it refers to [something at] a distance. (See also Note 7.3.)

With low tone these occur after /n/ as 'this', 'that': /gidan nàn/ 'this house', /gidan càn/ 'that house'.

With high-low tone (/naǹ/ - /caǹ/) they are used for 'here (in sight)' and 'there (in sight)', as well as 'this', 'that'.

With high tone (/nan/, /can/) there are used for 'here (out of sight)' and 'there (out of sight)'.

For combinations with /wan-/ see Note 26.1.

Feminine nouns often have /n/ before /nan/ and /can/: /būtàn naǹ/, /būtàn caǹ/ but /būtàṛ/.

Note 25.2 Verb: Suffix /-ō/

Ɗauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

/zubō/ means 'pour [and bring back] hither'. /sayō/ means 'buy [and bring back] hither'. The suffix /-ō/ (with high tones on the verb) indicates that the action includes something hitherward, something done in the direction of the speaker. A number of other examples have occurred:

kai	carry	kāwō	bring
jē	go	zō	come
		dāwō	return
tàfi	go	tahō	come

The following list gives further illustrations of verbs in /-o/ compared to other verb forms. The verbs in /-o/ generally have the same basic meaning as the other verb but with the added sense of 'in this direction, with reference to here'. Only occasional meanings are given for the /-o/ verbs.

aikā̀	send out	aikō	send here
ɗàukā	take	ɗaukō	bring
dūbā̀	look at	dūbō	
faɗā̀	tell	faɗō	
fārā̀	begin	fārō	
fìtā	go out	fitō	come in
ganī	see	ganō	
gudù	run	gudō	run here
gyārā̀	repair	gyārō	
hàṛbā	shoot, kick, throw	haṛbō	
kàrɓā	receive	karɓō	
kōmā̀	go back	kōmō	come back
lālā̀tā	spoil	lālātō	
maǹtā	forget	mantō	
nḕmā	look for	nēmō	
sā̀	put, place, wear	sanyō	
sā̀mā	get	sāmō	
sārḕ	cut down	sārō	
sàukā	arrive (somewhere else)	saukō	arrive here
shiryā̀	arrange, prepare	shiryō	
tàmbàyā	ask	tambayō	
tāshì	get up	tāsō	
yi	do, make	yīwō	

See the sentences in GD 25.1.1 for illustrations of usage. The imperative of verbs in /-ō/ has low-high (low-low-high) tone pattern.

GRAMMATICAL DRILL

GD 25.1 Verb: Suffix /-ō/

GD 25.1.1 Suffix /-ō/, Paired Sentences - Learning Drill

The following sentences illustrate the contrast between verbs in /-ō/ and others with different suffixes. The first sentence uses the other verb, the second the verb in /-ō/. The verb is given to the left for easy reference. (These sentences may be used as the basis for other drills, such as substitution, question and answer, etc. Note: the translations relating to this drill are of the sentences containing the verbs in /-ō/.)

aikā̀	Shēhù yā aikā̀ wà mā̀tātā dà kuɗī jiyā̀.	
aikō	Yàushè yacḕ zaì aikō dà rī̀gaṛ̀ tā̀wá?	
ɗaukā̀	Ìdan kai ka ɗaukā̀ bà zaì cḕ kōmai ba.	
ɗaukō	Wā̀ ya ɗauko àbinciǹ dàgà gidānā́?	
farā̀	Nā farà saniǹ yaddà zaǹ yi ṛùbùtū.	writing
farō	Zaǹ farō dàgà caǹ, àmmā sai nā hūtā̀.	
fìta	Yārā̀ sun fìta dà wuri yaù dà sāfe.	
fitō	Hàlīmà ta fitō dà àkwā̀tìn nan jiyā̀.	
gaìdā	Mā̀taṛ Mūsā tā gaidà uwātā.	
gaidō	Inā̀ zàtō yā jē yā gaidō Shēhù nē.	
ganī	À ìnā ka ganī ya ajìye rigáṛ̀?	
ganō	Tā ganō indà akḕ sayaddà wākē.	sell
gyārā̀	Lallai kà gyārā̀ minì mōtàtā dà wuri.	
gyārō	Nā gyārō àlƙalàmiǹ naǹ tùni.	

hàṛbā	Wā̀ zaì hàṛbı dōkī̀ ın bā̀ kaı bá?	
haṛbō	Mammàn yā haṛbō tsuntsū dà rāna.	*bird*
maǹtā	Kē kıkà maǹtā dà kuɗī à náǹ?	
mantō	Òho! bàn cē` kà manto nākà à gıdā ba.	
nēmā	Sū sukà nēmā, sun kùwā ganī.	*indeed*
nemō	Àshē bàn cē`kà nēmō mınì hū̀lātā bá?	*well!*
sàyā	Mùtum̀ nawà sukà sàyā à waȷénsà?	
sayō	Jıyà tā sayō tākalmā̀ mā̀su kyaù.	
sā̀mā	Ìdan yāyı ƙṑƙarī zaì sā̀mā à sauƙī.	
sāmō	Mun samō abūbuwā̀ dà yawà dàgà can.	*things*
sàuka	Mḕ ya sàuka à kaǹ dūtsèn náǹ?	*rock*
saukō	Nā gayā̀ makà uwaṛsà tācē` kà saukō dàgà ıtā̀ceǹ.	
shıryā̀	Ìdan ka shıryā̀su, kà baṛsù à can.	
shıryō	Zaǹ shıryō rīgunàn à cıkın àkwā̀tī̀.	
tàfı	Dà wànè lōkàcī zākì tàfı aıkī̀ gṑbé?	
tahō	Nā tahō dà kuɗī, kadà kà dā̀mu.	
dūbā̀	Māsınȷà yā dūbā̀ à ındà ka aȷìyḗ?	*where*
dūbō	Bàrı ın dūbō, kō yanā̀ gıdā.	
faɗā̀	Yı hàƙurī, zātà faɗā̀ makà anȷumā̀.	*patience*
faɗō	Ìdan kukà ȷē kukà faɗō sā̀ƙoǹ zaǹ bākù kuɗī.	

gudù	Wā̀ ya gudù dàgà makaṛantā cikínkù?	
gudō	'Yaṛ Àsàbè tā gudō gidā dà rāna.	
kàrɓā	Wàtàƙīlà zāsù kàrɓā dà yāwā̀ gṑbe.	
karɓō	Dà sanìn wā̀ ka karɓō waɗànnáǹ?	
sārḕ	Yār̀ā sun sārḕ itā̀cen dà kḕ cikin gidānā.	
sārō	An sārō itā̀cen dà nacḕ, kō kùwā́?	*or not*
tàmbàyā	Kàje kà tàmbàyā kō àkwai sauran àbinci.	
tambayō	Mūsā yā tambayō lā̀bārìn 'yaṛsà wajentà.	
tāshì	Yaù zāmù tāshì aikī̀ dà wuri.	
tāsō	Duk lōkàcin dà ya tāsō dàgà wā̀sā zaì zō.	*playing*
lālā̀tā	Ma'àikàtā sun lālā̀ta rīgunànsù dà maì.	*grease*
lālātō	Wā̀ ya lālātō maǹ kḕkēnā cikínkù?	
kōmā̀	Inā̀ zàtō zaǹ kōmà aikī̀ anjumā̀.	
kōmō	Sā'àddà yā kōmō bāǹi dà kōmai.	
zubā̀	Nā maǹtā nā zubà ruwā à tā̀kàlmīnā.	
zubō	Sàīdù nē yā zubō wākē à cikin mōtā̀.	

GD 25.1.2 Verbs in /-ō/ - Substitution Drills

	Yàushè ka sayō būtàn cáǹ?
ìnā	Ina ka sayo butan can?
kai	Kai ka sayo butan can?
yaù	Yau ka sayo butan can?

ɗaukō	Yau ka ɗauko butan can?	
sāmō	Yau ka samo butan can?	
gyārō	Yau ka gyaro butan can?	
tākà	Yau ka gyaro butar taka?	
naǹ	Yau ka gyaro butan nan?	
	Ìdan na tunā̀ nā̀ zubō ruwā à būtàṛ.	
gyàɗā	Idan na tuna na zubo gyaɗa a butar.	
mōtàṛ	Idan na tuna na zubo gyaɗa a motar.	
kātākō	Idan na tuna na zubo katako a motar.	
ıtā̀cē	Idan na tuna na zubo ıtace a motar.	
kāyaǹ	Idan na tuna na zubo kayan a motar.	*the load*
àkwā̀tī̀	Idan na tuna na zubo kayan a akwatı.	
rīgunàn	Idan na tuna na zubo rıgunan a akwatı.	
alƙalumàn	Idan na tuna na zubo alƙaluman a akwatı.	
nāsà	Idan na tuna na zubo nasa a akwatı.	
kōmē	Idan na tuna na zubo kome a akwatı.	

GD 25.2 Varıatıon Drıll

	Yaù rānaṛ nā̀ dà zāfī ƙwaraı.	
ruwā	Yau ruwan na da zafı ƙwaraı.	
àbıncı	Yau abıncın na da zafı ƙwaraı.	
kàɗan	Yau abıncın na da zafı kaɗan.	*a little*
sṑsaı	Yau abıncın na da zafı sosaı.	

	Ùṇgo kà kaı masà à can.	
sayō	Ungo ka sayo masa a can.	
aȷı̀yē	Ungo ka aȷıye masa a can.	
gyārō	Ungo ka gyaro masa a can.	
kā̀suwā	Ungo ka gyaro masa a kasuwa.	
gıdānā	Ungo ka gyaro masa a gıdana.	
hankàlī	Ungo ka gyaro masa a hankalı.	
ma'aıkataṛku	Ungo ka gyaro masa a ma'aıkatarku.	
	Àkwaı sukàrī à kā̀suwā́?	
gıdansà	Akwaı sukarı a gıdansa?	
kàrɓō	Karɓo sukarı a gıdansa.	
sàyō	Sayo sukarı a gıdansa.	
ɗàukō	Ɗauko sukarı a gıdansa.	
mōtā̀tā	Ɗauko sukarı a motata.	
caǹ	Ɗauko sukarı a can.	
cıkī	Ɗauko sukarı a cıkı.	
	Zaǹ sayo tagùwaṛ gṑbe ın Allàh yāsō.	
bāshı̀	Zan bashı taguwar gobe ın Allah yaso.	
karɓō	Zan karɓo taguwar gobe ın Allah yaso.	
ɓōyḕ	Zan ɓoye taguwar gobe ın Allah yaso.	*hide*
wankō	Zan wanko taguwar gobe ın Allah yaso.	*wash*
gyārō	Zan gyaro taguwar gobe ın Allah yaso.	
sanyō	Zan sanyo taguwar gobe ın Allah yaso.	
bıyā	Zan bıya taguwar gobe ın Allah yaso.	*pay for*

	Wànè kāfıntà ya yīwo kuȷḕrán nan?
gyārō	Wane kafınta ya gyaro kuȷeran nan?
mutum̀	Wane mutum ya gyaro kuȷeran nan?
ɗaukō	Wane mutum ya ɗauko kuȷeran nan?
tầwa	Wane mutum ya ɗauko kuȷerar tawa?
ȷıyà	Wane mutum ya ɗauko kuȷeran ȷıya?
caǹ	Wane mutum ya ɗauko kuȷeran can?
ƙarfḕ	Wane mutum ya ɗauko kuȷeran ƙarfe?

UNIT 26

BASIC SENTENCES

Bello

[How's the work going, Ali?	Sànnu dà aikī̀ Ali?]

Ali

[Fine, thanks.	Yaẁwā sànnu kadai.]

B

Who was given my robe to put away?	Wā̀ akà bā rī̀gātā yà ajìyḗ?

A

I don't know.	Bàn sanī̀ ba.

B

he planted	yā shūkā̀
farm	gōnā
pl.	gṑnàkī / gṑnàkai / gōnōnī
What are you going to plant on this farm?	Mḕ zākà shūkā̀ à wannan gōnáṛ̀?

A

onion(s)	àlbasā̀
Onions and beans.	Àlbasā̀ dà wākē.

B

he sold (thing: /dà/)	yā sayaṛ
clock, watch	àgōgō
pl.	àgṑgai / agōgōyī / agōgunā̀
Who shall I sell this watch to?	Wā̀ zaǹ sayaṛ wà dà àgōgón nàn?

A

What are you going to do with the money?	Mḕ zākà yi dà kuɗíǹ?

B

I want to buy shoes.	Inā̀ sō` ìn sàyi tā̀kàlmī nḕ.

A

So? There's nothing to be said against that.	Tō`? Bā` laìfī.

NOTES

Note 26.1 Compounds of /wa/ and /me/

wa	who?	me	what
kowwa	everyone	komai	everything
wannan	this	kowanne	whichever it is

Both /wa/ and /me/ are used in many compounds and constructions. Some of the common compounds are:

m.	f.	pl.	meaning
wani	wata	waɗansu / wasu	some
wànè	wàcè	wàɗànnè	what - ?, which - ?
kōwwànè	kōwàcè	kōwwàɗànnè	whatever, whoever
wànnē	wàccē	wàɗànnē	which one?
wandà	waccè	waɗàndà	who
wānḕ	wancè		someone

wā̀nē (nḕ)	wā̀cē (cḕ)	(sū) wā̀nē (nḕ)	who (is it)? who (are they)?
wannàn		waɗànnan	this, these
waǹnan			that (referred to)
wancàn	waccàn	waɗàncaǹ	that, those
mḕnē (nḕ)			what (is it)?
kōmē / kōmai			everything, (not) anything
kōmḕnē (nḕ)			whatever (it is)

Note the use of /kō/ as a generalizing prefix: /wànè/ 'what?' /kōwànè/ 'whatever' (the double ww of the spelling is simply convention), /wànnē/ 'which one' /kōwànnē/ 'whichever one it is', /mḕ/ 'what' /kōmē/ 'everything' that is, 'what-ever', /mḕnē nḕ/ 'what is it?' /kōmḕnē nē/ 'whatever it is'.

Of the above forms /wànè/ and /kōwwànè/ are used as modifiers. Of the others those with /-nē/ as part of the compound are used only independently. /wandà/ is used before a verb. The other /wa/ forms may be used both as modifiers and independently. For example /wani mutum̀ yāzō/ or /wani yāzō/.

Note 26.1.1 /wā̀...wà/

Wa aka ba rigata ya ajiye?

Wa zan sayar wa da agogon nan?

Two different constructions are illustrated here. The verb /bā/, as explained in Note 18.3, may be followed by two objects, quite as in English: /yā bānì rī̀gā/ 'he gave me a robe'. Here /ni/ indicates the recipient and /riga/ the object given. One may also say, as in English /wā̀ ya bā rī̀gā/ 'who is the one he gave a robe [to]?', that is 'to whom did he give a robe?'

The second example uses the verb /sayaṛ/ which is followed by /wà/ or /ma-/ plus the recipient and (usually) /dà/ plus the object sold: /yā sayaṛ minì dà rī̀gā/ 'he sold me a robe' /yā sayaṛ wà Shēhù dà rī̀gā/ 'he sold Sheju a robe'. When /wā̀/ is used, it is placed before the verb and /wà/ 'to' follows (see Note 6.2.2): /wā̀ ya sayaṛ wà dà rī̀gā/ 'who is the one he sold a robe to?'.

Another example is:

Wā̀ kacē` Shēhù yā aikā̀ wà dà kuɗin dà na bākà jiyā̀.	To whom did you say Shehu sent the money I gave you yesterday.

Without /dà/ after /aikā/:

Wā̀ kacē` Shēhù yā aikā̀ wà kuɗin dà na bākà jiyā̀?

Note 26.2 Verbs: Suffix /-aṛ/

Wa zan sayar wa da agogon nan?

The suffix /-aṛ/ is used with a great many verbs. It has the meaning 'cause to do the action indicated' or the like. There is a variant /-as/ used by some speakers. Another form of the suffix is /-ad/, making a long /d/ with that of /dà/: /sayaddà/.

Compare the following list, giving 'causative' forms of some verbs which have occurred:

fìtā	go out	fitaṛ (dà)	fitaddà	take out
gayā̀	tell	gayaṛ (dà)	gayaddà	greet
hàṛbā	kick	haṛbas (dà)	harbaddà	kick off
sàuka	arrive	saukaṛ (dà)	saukaddà	set down (off something), put up (someone who arrives)
shā`	drink	shayaṛ (dà)	shayaddà	give to drink, water (an animal)

tabbàtā	be sure	tabbataṛ (dà)	tabbataddà	assure
warkḕ	get well	waṛkar (dà)	waṛkaddà	make well
zaunā̀	be seated	zaunaṛ (dà)	zaunaddà	seat; make (someone) waste (his) time
zubā̀	pour in	zubaṛ (dà)	zubaddà	pour out

These verbs may be used with no noun following or may have /wa/ (/ma-/) and /da/, as in the example given. This example has /wa/ referring back to /wā̀/. With a noun or pronoun the sentence would be:

Zan sayar wa Shehu da agogon nan.

Zan sayar masa da agogon nan.

It is also possible to have /wa/ (/ma-/) plus a direct object:

Zan sayar masa agogon nan.
Zan sayar masa agogon nan.

An example without /dà/ following or a direct object is:

Yā tabbataṛ manà cḕwā zāmù sā̀mi kuɗī.	He assured us saying we would get money.

Without /wa/ (/ma-/) the verb is regularly used with /dà/ if a noun or pronoun follows:

Zan sayar da agogon nan.

These illustrate only some of the constructions in which these verbs are used.

In addition to the suffix /-aṛ/ (/-as/, /-ad/), there is also the use of the verb root before /dà/ as in /saìdā/ 'sell' (for /sayda/ from /say-/ of /sàyā/, /gaìdā/ 'greet' (for /gayda/ from /gay-/ of /gayā̀/). The construction here may have the suffix /dà/ on the verb and another /dà/ before the noun:

Nā saìdà masà dà hū̀lātā.	I sold him my hat.

GRAMMATICAL DRILL

GD 26.1 /wā̀/

	Wā̀ zaì tàfı Ingìlà cıkínkù?	
kā̀suwā	Wa zaı tafı kasuwa cıkınku?	
makaṛantā	Wa zaı tafı makaranta cıkınku?	
can	Wa zaı tafı can cıkınku?	
zaunā̀	Wa zaı zauna can cıkınku?	
kwānā	Wa zaı kwana can cıkınku?	
yınī̀	Wa zaı yını can cıkınku?	
gṑbe	Wa zaı yını can gobe?	
yaù	Wa zaı yını can yau?	
	Wā̀ ya ɗàukı rī̀gā màı ȷan láunī̀?	
aȷìyē	Wa ya aȷıye rıga maı ȷan launı?	
wankḕ	Wa ya wanke rıga maı ȷan launı?	*wash*
sayō	Wa ya sayo rıga maı ȷan launı?	
(barī̀)	Wa ya bar rıga maı ȷan launı?	
sācḕ	Wa ya sace rıga maı ȷan launı?	
(ganī)	Wa ya ga rıga maı ȷan launı?	
àkwā̀tī̀	Wa ya ga akwatı maı ȷan launı?	
àgōgō	Wa ya ga agogo maı ȷan launı?	
hū̀lā	Wa ya ga hula maı ȷan launı?	
	Wā̀ na ganī à gıdankà ȷıyā̀ dà sāfé?	
yaù	Wa na ganı a gıdanka yau da safe?	
(ıtā)	Wa ta ganı a gıdanka yau da safe?	
kā̀suwā	Wa ta ganı a kasuwa yau da safe?	
ōfìshınkà	Wa ta ganı a ofıshınka yau da safe?	
kırā	Wa ta kıra a ofıshınka yau da safe?	
àıkā	Wa ta aıka a ofıshınka yau da safe?	
hàṛbā	Wa ta harba a ofıshınka yau da safe?	
gaıdā̀	Wa ta gaıda a ofıshınka yau da safe?	
tàmbàyā	Wa ta tambaya a ofıshınka yau da safe?	

	Wā̀ ka sayō wà tābā̀ dà kuɗīnā́?	
àbıncı	Wa ka sayo wa abıncı da kuɗına?	
gyàɗā	Wa ka sayo wa gyaɗa da kuɗına?	
wannàn	Wa ka sayo wa wannan da kuɗına?	
àlbasā̀	Wa ka sayo wa albasa da kuɗına?	
àgōgō	Wa ka sayo wa agogo da kuɗına?	
	Wā̀ ka kaı wà rīgaṛ dà Mūsā ya bā́ kà?	
sayaṛ	Wa ka sayar wa rıgar da Musa ya ba ka?	
ɗaukō	Wa ka ɗauko wa rıgar da Musa ya ba ka?	
tā̀kàlmī	Wa ka ɗauko wa takalmın da Musa ya ba ka?	
aȷìyē	Wa ka ɗauko wa takalmın da Musa ya aȷıye?	
gyārā̀	Wa ka ɗauko wa takalmın da Musa ya gyara?	
wankḕ	Wa ka ɗauko wa takalmın da Musa ya wanke?	
sātō	Wa ka ɗauko wa takalmın da Musa ya sato?	
	Wā̀ zaǹ yı wà màganā̀ ın na tàfí?	*talk*
aıkī̀	Wa zan yı wa aıkı ın na tafı?	
gṑdıyā	Wa zan yı wa godıya ın na tafı?	
sàuka	Wa zan yı wa godıya ın na sauka?	
dāwō	Wa zan yı wa godıya ın na dawo?	
kàrɓā	Wa zan yı wa godıya ın na karɓa?	
sāmù	Wa zan yı wa godıya ın na samu?	
	Gıdan wā̀ Mūsā ya tàfí, yā gayā̀ mákà?	
kwānā	Gıdan wa Musa ya kwana, ya gaya maka?	
sàyā	Gıdan wa Musa ya saya, ya gaya maka?	
mōtā̀	Motar wa Musa ya saya, ya gaya maka?	
rī̀gā	Rıgar wa Musa ya saya, ya gaya maka?	
	Tākalmàn wā̀ na ganī à cıkın mōtā̀tā́?	
àkwā̀tī̀	Takalman wa na ganı a cıkın akwatına?	
ōfìs	Takalman wa na ganı a cıkın ofıshına?	
gıdā	Takalman wa na ganı a cıkın gıdana?	

	Wā̀ dà wā̀ akạ̀ kaı wà kuɗı́ǹ?	
àbıncı	Wa da wa aka kaı wa abıncı?	
sayō	Wa da wa aka sayo wa abıncı?	
(sū)	Wa da wa suka sayo wa abıncı?	

GD 26.2 Compounds with /wā̀/

GD 26.2.1 Learning Drill

wā̀nē nḕ	Wā̀nē nḕ yazō nēman Shēhù ȷı́yā̀?	
wā̀cē cḕ	Wā̀cē cḕ ta kıra yārā̀ cıkı́nkù?	
sū wā̀nē nḕ	Sū wā̀nē nḕ sukà ɓātà gıdán nàn?	*spoiled*
wānḕ	Kàcē` dà wānḕ yà bākà kuɗıǹ.	
wancè	Tàfı gıdan wancè kà karɓo rī̀gaṛ̀.	
wandà	Wandà ya àıkēkạ̀ kā̀suwā yā fı̀ta.	
waccè	Waccè tazō ȷıyā̀, ıta cḕ uwaṛ Bellò.	
waɗàndà	Tā kırā waɗàndà sukạ̀ kāwo dōkı̀n.	
wannan	Wannàn dōkī̀ dà ƙarfī yakḕ.	
	Wannàn mā̀taṛ bā̀ta dà lāfıyā̀.	
waɗànnan	Waɗànnan alƙalumàn bā̀ nā̀wa ba nḕ.	
wancàn	Inā̀ zàtō wancàn nē ōfı̀shın ȷàkādàn Amı̀ṛkà.	
waccàn	Waccàn cē kā̀suwaṛ gàrı́ǹ? Tanā̀ dà gırmā.	*the city* *largeness*
waɗàncaǹ	Ìdan ka kırā waɗàncaǹ mutā̀neǹ, kà bāsụ̀ ạ̀bıncı.	
wànè	Wànè lōkàcī zākà dāwō dàgà áıkī̀?	
wàcè	Wàcè rānā zā'à yı tā̀rṓ?	
wàɗànnè	Wàɗànnè abūbuwā̀ ka aȷı̀yē à gıdánsà?	*things*
wànnē	Wànnē nḕ nākà cıkın waɗànnan hūlúnàn?	
wàccē	Wàccē cḕ tafı kyaù, mā̀taṛ Mūsā ko ta Shḗhù?	*exceed*
wàɗànnē	Wàɗànnḗ nḕ kıkà aȷı̀yē à ȧ̀kwā̀tī̀?	

kōwwànè	Kōwwànè mùtùm yā san àbında yakḕ yī`.	*thing which*
kōwwàcè	Kōwwàcè rī̀gā ka kaı masà bā` laìfī.	
kōwwàɗànnè	Kōwwàɗànnè ırìn tākalmā̀ zaǹ sàyā ın na sāmù.	
wanı	Nāȷı wanı yarṑ yāzō nēmankà dà rāna.	
wata	Sarkī yāsā` an kāmà wata mā̀tā yaù dà sāfe.	
waɗansu	Yāga waɗansu sunā̀ sārè ıtā̀cē à dāȷī̀.	

GD 26.2.2 Substıtutıon Drıll

	Wànè mùtum̀ yazō dàgà Ámìṛkà?	
lōkàcī	Wane lokacı yazo daga Amırka?	
yārṑ	Wane yaro yazo daga Amırka?	
	Wàcè shè̀karā̀ ya zama sarkī́?	*became*
rānā	Wace rana ya zama sarkı?	
	Waɗànnè alƙalumàn nē nā́kà?	
àkwā̀tī̀ (pl.)	Waɗanne akwatunan ne naka?	
māgànī (pl.)	Waɗanne magungunan ne naka?	
	Wannàn wāken dà ka sayō ȷıyà nē?	
tā̀kàlmī	Wannan takalmın da ka sayo ȷıya ne?	
kātākō	Wannan katakon da ka sayo ȷıya ne?	
	Waǹnan hū̀laṛ Mūsā cḕ.	
mā̀tā	Wannan matar Musa ce.	
gyàɗā	Wannan gyaɗar Musa ce.	
	Waɗànnaǹ 'yā'yan sarkī nḕ, àmmā bàn tabbàtā ba.	
ìyālī̀ (pl)	Waɗannan ıyalan sarkı ne, amma ban tabbata ba.	
maƙwàbcī (pl)	Waɗannan maƙwabtan sarkı ne, amma ban tabbata ba.	
	Kōwwànè aıkī̀ akà kōyā̀ mınì, zaǹ ıyà.	
wā̀sā	Kowwane wasa aka koya mını, zan ıya.	*game*
àbù	Kowwane abu aka koya mını, zan ıya.	*thing*

	Kōwwàcè dabbā̀ tā san màigidantà.
màcè	Kowwace mace ta san maigidanta.
yārinyā̀	Kowwace yarinya ta san maigidanta.
	Kōwwàɗànnè yāràā ka ganī kà bāsù àbincìn.
dabbā̀ (pl)	Kowwaɗanne dabbobi ka gani ka basu abincin.
ma'àikàcī (pl)	Kowwaɗanne ma'aikata ka gani ka basu abincin.
Ìdan wani mālàmī yāzō kàcē` yà bākà sā̀ƙòn.	
ɗansàndā	Idan wani ɗansanda yazo kace ya baka saƙon.
àkā̀wū	Idan wani akawu yazo kace ya baka saƙon.
	Nāga wata rìgā mài kyaù à kā̀suwā jiyā̀.
mōtā̀	Naga wata mota mai kyau a kasuwa jiya.
hū̀lā	Naga wata hula mai kyau a kasuwa jiya.
	Kyā` iyà sāmùn waɗansu tākalmàn wàtàƙīlà.
gidā (pl)	Kya iya samun waɗansu gidajen wataƙila.
dōkī̀ (pl)	Kya iya samun waɗansu dawakin wataƙila.

GD 26.3 /me/ - Learning Drill

mè̄nē nè̄	Mè̄nē nè̄ ka ɓōyè̄ à cikin àkwā̀tìn náǹ?
kṑmè̄nē nè̄	Kōmè̄nē nè̄ ka bāni bānā̀ sō`.
kōmē	Kōmē ya sā̀mēkà ruwankà.

Substitution Drill

	Mè̄ akà cē` zā'à kai kā̀suwa anjúmā̀?
(itā)	Me ta ce za'a kai kasuwa anjuma?
(sū)	Me suka ce za'a kai kasuwa anjuma?
(nī)	Me suka ce zan kai kasuwa anjuma?
(kē)	Me suka ce zaki kai kasuwa anjuma?
ōfìs	Me suka ce zaki kai ofis anjuma?
asìbitī̀	Me suka ce zaki kai asibiti anjuma?
ḿakaṛantā	Me suka ce zaki kai makaranta anjuma?

gıdā	Me suka ce zakı kaı gıda anȷuma?	
ȷību	Me suka ce zakı kaı gıda ȷıbı?	
bàɗī	Me suka ce zakı kaı gıda baɗı?	
	Mḕ yārā̀ sukà yı uwaṛsù ta ƙı bāsù àbıncí?	
rīgunā̀	Me yara suka yı uwarsu ta ƙı basu rıguna?	
ruwā	Me yara suka yı uwarsu ta ƙı basu ruwa?	
gyàɗā	Me yara suka yı uwarsu ta ƙı basu gyaɗa?	
kuɗī	Me yara suka yı uwarsu ta ƙı basu kuɗı?	
ƙwallō	Me yara suka yı uwarsu ta ƙı basu ƙwallo?	
	Mḕ zākà yı dà waɗànnaǹ ıtātúwàn?	
dabbā̀ (pl)	Me zaka yı da waɗannan dabbobın?	
àkwā̀tī̀ (pl)	Me zaka yı da waɗannan akwatunan?	
dōkī̀ (pl)	Me zaka yı da waɗannan dawakın?	
māgànī (pl)	Me zaka yı da waɗannan magungunan?	
àlƙalàmī (pl)	Me zaka yı da waɗannan alƙaluman?	
hū̀lā (pl)	Me zaka yı da waɗannan hulunan?	

GD 26.4 /naǹ/, /caǹ/

nàn	Wàtàƙīlà ìdan ka bāshì rī̀gan nàn zaì sō.	*(this)*
naǹ	Wā̀ yazō naǹ ȷıyà dà rāná, kā gánshì?	*(here)*
	Kā kaı masà saƙoǹ náǹ, kō tùkùná?	*(reference)*
can	Lallaı yāròn can bāshı dà hankàlī sṑsaı.	*(that)*
can	Hàlīmà tā aȷìye àkwā̀tìn à can gıdansà.	*(there)*

UNIT 27

BASIC SENTENCES

	Shu'aibu
as of now	wàṛhakà
Mala Bala? Hello there ('now')!	Mālàm Bàlā! Baṛkā̀ dà wàṛhakà.
	Bala
Hello, Mala Shuaibu. How [are you]?	Mālàm Shù'áibù. Baṛkā̀ kàdai. Yā̀yà?
	S
advice	shāwaṛā̀
they consulted each other, discussed	sunyi shāwaṛā̀
I've come to have a talk with you ('that we may make a discussion')	Nā tahō mùyi wata shāwaṛā̀ nē.
	B
About what?	Gàme dà mḕ fá?
	S
healthy	lā̀fìyayyē
I saw a healthy [looking] horse that Sidi had ('at Sidi's').	Nāga wani lā̀fìyayyen dōkī̀ nē wajen Sīdì.
	B
if you have in mind buying [it]	in sàyē zākà yi
bought (one)	sàyayyē
If you were thinking of buying it, that horse is already bought!	In sàyē zākà yi, waǹnan dōkìn sàyayyē nḕ tùni.

	S
fixed (one)	gyā̀rarrē
f.	gyā̀rarriyā
There's a reconditioned car; should I buy that ('her')?	Àkwai wata gyā̀rarriyaṛ mṓtā̀, ko ita zaǹ sàyā́?
	B
one that has lasted a long time	dàɗaɗɗē
f.	dàɗaɗɗiyā
What [good] will that old car do you?	Mḕ waǹnan dàɗaɗɗiyaṛ mōtàṛ zātà yi mákà?
	S
certainly	lallē / lallai
he hid (something)	yā ɓōyḕ
You're right! I'd better keep ('hide') my money.	Lallai! Gāra ìn ɓōyè kuɗīnā.
	B
it exceeds	yāfi
it's better ('it exceeds in goodness')	yāfi kyaù
usefulness	ànfā̀nī / àmfā̀nī/
it was useful	yāyi ànfā̀nī
forward, front side	gàba
in the future ('here in front')	naǹ gàba
That will be better. It ('they') may be useful to you later.	Zaì fi kyaù, sā` yi makà ànfā̀nī naǹ gàba.

NOTES

Note 27.1 Noun: Adjective Type in /-aCC-ē/

Naga wani lafiyayyen doki ne wajen Sidi.

Wannan dokin sayayye ne tuni.

Akwai wata gyararriyar mota.

Wannan daɗaɗɗiyar motar.

Compare:

		Stem		
lāfiyā̀	health	lafiy-	lā̀fìyayyē	healthy
sàyā	buy	say-	sàyayyē	bought
gyārā̀	fix	gyar-	gyā̀rarriyā	fixed up (f.)
daɗḕ	last	daɗ-	dàɗaɗɗiyā	one that has lasted (f)

The forms to the right have an ending which repeats and doubles the last consonant of the stem. This may be represented by /-aCC-/ (C = consonant). This extension (or reduplication) is followed by an ending indicating masculine, feminine or plural. Masculine and feminine examples are given above, the extension and endings being /-aCCē/ for masculine and /-aCCiyā/ for feminine. There is also /-aCCā/ for feminine. With these endings the tone is always low on the stem and high on the extension and ending (see examples above). The plural is /-aCCū/, the tone being low on the stem and extension, high on the /-ū/. Another possible plural is /-aCCī/ with the same tones.

These forms indicate 'something characterized by the stem meaning'. If the stem is that of a transitive verb, the meaning of the form is close to that of the English past participle, '(something which has been) bought', '(something which has been) fixed', etc. The last example given above from the Basic Sentences illustrates the formation with an intransitive stem '(something which has) lasted'. /lā̀fìyayyē/ is an example formed from a noun stem.

Forms in /-aCCē/, etc. may be made from most verbs. Some other examples are: (The alternate feminine /-aCCā/ and plural /-aCCī/ are not given.)

ajìyē	put away	àjìyayyē	àjìyayyiyā	àjìyàyyū	set aside, reserved
ɗàukā	take	ɗàukakkē	ɗàukakkiyā	ɗàukàkkū	taken
fārā̀	begin	fā̀rarrē	fā̀rarriyā	fā̀ràrrū	begun
fìta	go out	fìtaccē	fìtacciyā	fìtàttū	gone out
ganī	see	gànannē	gànanniyā	gànànnū	seen
hàṛbā	shoot, kick	hàṛbabbē	hàṛbabbiyā	hàṛbàbbū	shot, kicked
kwāna	spend the night	kwā̀nannē	kwā̀nanniyā	kwā̀nànnū	one who has spent the night, left-over (food)
màntā	forget	màntaccē	màntacciyā	màntàttū	forgotten
nḕmā	look for	nḕmammē	nḕmammiyā	nḕmàmmū	sought after
sā̀mā	receive	sā̀mammē	sā̀mammiyā	sā̀màmmū	received
sanī	know	sànannē	sànanniyā	sànànnū	known
sārḕ	cut down	sā̀rarrē	sā̀rarriyā	sā̀ràrrū	cut down
sā̀tā	steal	sā̀taccē	sā̀tacciyā	sā̀tàttū	stolen
tabbàtā	be sure	tàbbàtaccē	tàbbàtacciyā	tàbbàtàttū	reliable

GRAMMATICAL DRILL

GD 27.1 Forms in /-aCCē/, /-aCCiyā/, /-aCCū/

GD 27.1.1 Learning Drill

Ìnā ka ajìye māgànin dà ya daɗḕ à náǹ?
Ìnā ka ajìye dàɗaɗɗen māgàniǹ náǹ?
Dàɗaɗɗiyaṛ rī̀gātā haṛ yànzu tanā̀ dà kyaù.
Dàɗàɗɗun tākalmànsà bàsù lālā̀cē ba.

Wā̀ ya gyārà àkwā̀tìn dà ya kāwṓ?
Wā̀ ya ɗàuki gyā̀rarren àkwā̀tìn dà ya kāwṓ?
Wā̀ ya sàyi gyā̀rarriyaṛ mōtàn nan tā́sà?
Wā̀ ya sàyi gyā̀ràrrun akwātunàn Mūsā́?

Kai ka shā ruwan dà ya kwānā cáǹ?
Kai ka shā kwā̀nannen ruwán càn?
Kai ka sàyi kwā̀nanniyaṛ gyàɗan càn?
Bàkà san wandà ya kāwō kwā̀nànnun māgungunàn bá?

Lāfiyàṛ dōkìn Shēhù ƙalau.
Dōkìn Shēhù lā̀fìyayyē nḕ sṑsai.
Uwaṛsà bā̀ lā̀fìyayyiyaṛ màcè cē ba.
Iyā̀yensà dukà lā̀fìyàyyū nḕ. ***parents***

Jiyà na sàyā à kā̀suwā dà rāna.
Itā̀cen dà ka ganī sàyayyē nḕ.
Kā kāwō sā̀yayyiyaṛ gyàɗaǹ náǹ?
Gidā̀jen nàn sàyàyyū nḕ.

Kai kacē` à wajēnā ya sā̀mā.
Mē zā'à yi dà sā̀mammen ƙárfèn?
Tācē`tāga sā̀mammiyaṛ kujḕraṛkà.
Nā maǹta indà akà ajè sā̀màmmun kāyaǹ.

Mā̀tātā ta ajìye kuɗī sabōdà sàyen àbinci.
Wā̀ ya sàyi àjìyayyen dōkìn nàn na sarkī́?
Kē kikà kāwo àjìyayyiyaṛ gyàɗán nàn?
Àjìyàyyun abūbuwā̀ sukàn yi ànfā̀nī. *things*

Kā sanī̀ bānā̀ shaǹ tābā̀ yànzu.
Kanā̀ zàtō shī sànannē nḕ à garín nàn?
Kōwwā yā sanī̀ Hàlīmà sànanniyā cḕ.
Sā̀nànnun mutā̀nē bāsù ƙaryā.

Wàtàƙīlà zaǹ sārè itā̀cen nàn dà yam̀ma.
Ita ta bākà sā̀rarren kātākón càn?
Wā̀ ya sārè sā̀rarriyaṛ itā̀cén càn?
Sā̀ràrrun itātuwàn dà ka sayō sun ƙārḕ.

Nāji wai Mammàn nā̀ sātā̀ yànzu. *by hearsay*
Bà zāsù sàyi sā̀taccen dōkī̀ ba.
Ī̀nā ka kai sā̀tacciyaṛ rī̀gáṛ̀?
Àkwai sā̀tàttun kāyā à kā̀suwā́? *merchandise*

Kā tabbàtā yā kai matà kuɗíǹ?
Tàbbàtacceǹ zaǹcē` bāyà zama ƙaryā.
Inā̀ sō` ìn ji tàbbàtacciyaṛ màganā̀ yànzu.

GD 27.1.2 Substıtutıon Drıll

	Wâ ya kāwō wannàn dàɗaɗɗen wākeǹ nâǹ?	
àbıncı	Wa ya kawo wannan daɗaɗɗen abıncın nan?	
àkwâtî	Wa ya kawo wannan daɗaɗɗen akwatın nan?	
	Kaı ka ɗaukō dàɗaɗɗıyar hûlaṛ Mūsā́?	
gyàɗā	Kaı ka ɗauko daɗaɗɗıyar gyaɗar Musa?	
ȷàkā	Kaı ka ɗauko daɗaɗɗıyar ȷakar Musa?	bag
	Ìdan ya kırā dàɗàɗɗun ma'àıkàtansà, bā`laifī.	
māsınȷà (pl)	Idan ya kıra daɗaɗɗun masınȷoȷı, ba laıfı.	
ɗansàndā (pl)	Idan ya kıra daɗaɗɗun 'yansanda, ba laıfı.	
	Nā sàyaṛ wà Shēhù gyârarren àgōgōnā.	
tâkàlmī	Na sayar wa Shehu gyararren takalmına.	
àlƙalàmī	Na sayar wa Shehu gyararren alƙalamına.	
	Kın ga gyârarrıyaṛ mōtàṛ dà ya sayṓ?	
rîgā	Kın ga gyararrıyar rıgar da ya sayo?	
hûlā	Kın ga gyararrıyar hular da ya sayo?	
	À ìnā ya aȷìye gyâràrrun tākálmàn?	
'yankunne	A ına ya aȷıye gyararrun 'yankunnen?	
akwātunâ	A ına ya aȷıye gyararrun akwatunan?	
	Tā ɓōyè kwânannen àbıncın dà na ganī.	
wākē	Ta ɓoye kwanannen waken da na ganı.	
māgànī	Ta ɓoye kwanannen maganın da na ganı.	
	Zā'à nēmō lâfìyayyen mùtum yàyı aıkì.	
yārô	Za'a nemo lafıyayyen yaro yayı aıkı.	
ma'àıkàcī	Za'a nemo lafıyayyen ma'aıkacı yayı aıkı.	
	Mutânen dà ka ganī à gıdānā duk lâfìyàyyū nê.	
mātā	Matan da ka ganı a gıdana duk lafıyayyu ne.	
dabbōbī	Dabbobın da ka ganı a gıdana duk lafıyayyu ne.	

	Kā gayā̀ masà yà ɓōyè sā̀yayyen kātākoǹ náǹ?	
dōkī̀	Ka gaya masa ya ɓoye sayayyen dokın nan?	
tā̀kàlmī	Ka gaya masa ya ɓoye sayayyen takalmın nan?	
	Bà zaǹ sàyı àȷı̀yayyen wākē ba.	
àlƙalàmī	Ba zan sayı aȷıyayyen alƙalamı ba.	
àbıncı	Ba zan sayı aȷıyayyen abıncı ba.	
	Kın karɓo àȷı̀yayyıyaṛ rī̀gaṛkı̀ dàgà waȷéntà?	
tābā̀	Kın karɓo aȷıyayyıyar tabarkı daga waȷenta?	
mōtā̀	Kın karɓo aȷıyayyıyar motarkı daga waȷenta?	
	Maƙwàbcınkà sā̀nannen mùtum̀ nē à gàrın nàn.	*town*
àbōkī	Abokınka sanannen mutum ne a garın nan.	
ùbā	Ubanka sanannen mutum ne a garın nan.	
	Nāȷı anā̀ faɗī̀ uwaṛkà sā̀nannıyā cḕ gà kōwwā.	
'yaṛkà	Naȷı ana faɗı 'yarka sanannıya ce ga kowwa.	
Àsàbe	Naȷı ana faɗı Asabe sanannıya ce ga kowwa.	
	Yā ɗàukı sā̀nànnun ma'àıkàtā sùyı masà aıkī̀.	
mutā̀nē	Ya ɗaukı sanannun mutane suyı masa aıkı.	
yā̀rā	Ya ɗaukı sanannun yara suyı masa aıkı.	

UNIT 28 BASIC SENTENCES

	Sule
Good morning, Malam Bala.	Mālàm Bàlā. Barkā̀ dà hàntsī.
	Bala
(exclamation of surprise or caution)	a'a
Oh, hello, Malam Sule!	A'a? Mālàm Sulè, baṛkā̀ kàdai.
	S
why? ('on account of what?')	don mḕ
Why is it said that you're the one who's going to Kaduna?	Don mḕ akà cē` kai zākà tàfi Kàdūnā́?
	B
Perhaps because I'm the only one who can do the work there.	Wàtàƙīlà don nī kaɗai zaǹ iyà aikìn à can.
	S
indeed	dai
Or is it just because you're the chief clerk?	Kō dai don kai nḕ bàbban àkā̀wū́?
	B
(expression of disagreement)	habà
thinking, thought	tùnā̀nī
he thought	yāyi tùnā̀nī
Well! Did you think before you said that?	Habà! Kāyi tùnā̀nī kā̀fin ka faɗì hákà?

	S
town	gàrī
Well, it seemed to me ('I saw as if it were because') you wouldn't want to leave this town.	Tó? Nāga kàmaṛ don bà zākà sō barin gàrin nàn nē ba.
	B
Why did you think this?	Sabṑdà mḕ kayi wannàn zàtóǹ?
	S
Because....	Don... tó?
talk, speech	màganā̀
Let's stop talking like this ('let's leave talk of this sort').	Mù baṛ wannàn màganàṛ hakà nan.
	B
thing	àbù
pl.	abūbuwā̀
thing which	àbindà
All right. It's because you don't have anything to say, isn't it?	Shīkḕnan, don bāk̀à dà àbindà zākà faɗī̀ bá?

NOTES

Note 28.1 /don/

Don bana son wannan launin.

Don me aka ce kai zaka tafi Kaduna?

Wataƙila don ni kaɗai zan iya aikin a can.

Ko dai don kai ne babban akawu?

Naga kamar don ba zaka so barin garin nan ne ba.

Don... to?

Don baka da abinda zaka faɗi ba?

/don/ is similar to the noun-n-noun construction pattern. A longer form of /don/ is /dṑmi-/ (/dṑmi-/ is regularly in the noun-n-noun pattern, so is usually /dṑmin/.) /don/ ~ /dṑmi-/ means 'sake, account, cause'. /dṑmīnā/ means '(for) my sake', /dṑminkà/ '(for) your sake', etc. /don/ and /dṑmin/ usually correspond to English expressions such as 'for the sake of', 'on account of', 'because', etc., as illustrated in the above sentences. /don mḕ/ 'on account of what' is 'why?'. The basic meaning of /don/ is brought out in /naga kamar don.../ 'I saw as the reason [the fact that]..'.

/don/ ~ /dṑmin/ may be followed by a noun, pronoun or a clause, but the basic meaning must be kept in mind to understand many constructions.

Note 28.2 /dai/

Ko dai don kai ne babban akawu?

/dai/ corresponds to reinforcers such as 'just', 'indeed'. /hakà dai nḕ/ is 'that's just how things are'. An often used formula is /kai dai kawài/. This is used to address a person when you feel that there is nothing that can be done about a situation and that he should stop struggling. It may be used in rebuke or as an exhortation to do what one can under the circumstances.

The reduplicated form /daidai/ means 'correctness, exactness; correct, exact, even, straight'.

GRAMMATICAL DRILL

GD 28.1 /don/

	Ìdan don kaı nè, bā̀ wandà zaì dā̀mu.	
sū	Idan don su ne, ba wanda zaı damu.	
shī	Idan don shı ne, ba wanda zaı damu.	
ıtā	Idan don ıta ne, ba wanda zaı damu.	
nī	Idan don nı ne ba wanda zaı damu.	
mū	Idan don mu ne, ba wanda zaı damu.	
kū	Idan don ku ne, ba wanda zaı damu.	
kē	Idan don ke ne, ba wanda zaı damu.	
	Don ıta mè zaì sā̀ kà ƙı zuwā̀ cáǹ?	*refuse*
shī	Don shı me zaı sa ka ƙı zuwa can?	
sū	Don su me zaı sa ka ƙı zuwa can?	
aȷìyḕwā	Don su me zaı sa ka ƙı aȷıyewa can?	
kwānā	Don su me zaı sa ka ƙı kwana can?	
kaìwā	Don su me zaı sa ka ƙı kaıwa can?	
tàfıyā̀	Don su me zaı sa ka ƙı tafıya can?	
makaṛantā	Don su me zaı sa ka ƙı tafıya makaranta?	
gıdā	Don su me zaı sa ka ƙı tafıya gıda?	
ōfı̀s	Don su me zaı sa ka ƙı tafıya ofıs?	
yànzu	Don su me zaı sa ka ƙı tafıya yanzu?	
	Bā̀shı dà hankàlī, don hakà bānā̀ wā̀sā dà shī.	*playing*
màganā̀	Bashı da hankalı, don haka bana magana da shı.	
shāwaṛā̀	Bashı da hankalı, don haka bana shawara da shı.	
dā̀muwā	Bashı da hankalı, don haka bana damuwa da shı.	
mā̀tā	Bashı da mata, don haka bana damuwa da shı.	
ɗā	Bashı da ɗa, don haka bana damuwa da shı.	
gaskıyā	Bashı da gaskıya, don haka bana damuwa da shı.	
kuɗī	Bashı da kuɗı, don haka bana damuwa da shı.	

	Wàtàƙīlà don màganā̀ bā` wùyā nḕ kṓ?	*difficulty*
aıkī̀	Wataƙıla don aıkı ba wuya ne ko?	
nōmā	Wataƙıla don noma ba wuya ne ko?	*farming*
shūkā̀	Wataƙıla don shuka ba wuya ne ko?	
kàṛā̀tū	Wataƙıla don karatu ba wuya ne ko?	*reading*
gyārā	Wataƙıla don gyara ba wuya ne ko?	

	Tā dāwō dà wurı, don hakà na àıkı Mūsā.	*quickly*
kāwō	Ta kawo da wurı, don haka na aıkı Musa.	
sàuka	Ta sauka da wurı, don haka na aıkı Musa.	
warkḕ	Ta warke da wurı, don haka na aıkı Musa.	
dafā̀	Ta dafa da wurı, don haka na aıkı Musa.	*cook*
sārḕ	Ta sare da wurı, don haka na aıkı Musa.	
kàrɓā	Ta karɓa da wurı, don haka na aıkı Musa.	
aȷìyē	Ta aȷıye da wurı, don haka na aıkı Musa.	
yawā̀	Ta aȷıye da yawa, don haka na aıkı Musa.	
nīsā	Ta aȷıye da nısa, don haka na aıkı Musa.	
ìzınī	Ta aȷıye da ızını, don haka na aıkı Musa.	
tsṑrō	Ta aȷıye da tsoro, don haka na aıkı Musa.	

	Don nā ȷe kàsuwā, maƙwàbcīnā ya gudù.
asìbıtī̀	Don na ȷe asıbıtı, maƙwabcına ya gudu.
aıkī̀	Don na ȷe aıkı, maƙwabcına ya gudu.
dōkī̀	Don na ȷe aıkı, dokına ya gudu.
mā̀tā	Don na ȷe aıkı, matata ta gudu.
fìta	Don na ȷe aıkı, matata ta fıta.
kaı	Don na ȷe aıkı, matata ta kaı.
ɓōyḕ	Don na ȷe aıkı, matata ta ɓoye.
kàrɓā	Don na ȷe aıkı, matata ta karɓa.

	Don kun yı aıkī̀ zā'à bākù kuɗıǹ yaù.
an	Don an yı aıkı, za'a bada kuɗın yau.
(ıtā)	Don ta yı aıkı, za'a bata kuɗın yau.
màganā̀	Don ta yı magana, za'a bata kuɗın yau.
rī̀gaṛ	Don ta yı magana, za'a bata rıgar yau.
dāmā	Don ta yı magana, za'a bata dama yau.

ızìnī	Don ta yı magana, za'a bata ızını yau.	
anȷumā̀	Don ta yı magana, za'a bata ızını anȷuma.	
gātà	Don ta yı magana, za'a bata ızını gata.	
kullum	Don te yı magana, za'a bata ızını kullum.	

	Don munā̀ kıran yārā̀, ya baṛ kàṛā̀tū.	*stopped reading*
aıkā	Don muna aıkan yara, ya bar karatu.	
dāmū̀	Don muna damun yara, ya bar karatu.	
gaıdā̀	Don muna gaıda yara, ya bar karatu.	
sarkī	Don muna gaıda sarkı, ya bar karatu.	
ɗansàndā	Don muna gaıda ɗansanda, ya bar karatu.	
màıgıdā	Don muna gaıda maıgıda, ya bar karatu.	

	Ìdan don yanā̀ aıkī̀ nē, bā` kōmaı.
wā̀sā	Idan don yana wasa ne, ba komaı.
baṛcī	Idan don yana barcı ne, ba komaı.
yāwṑ	Idan don yana yawo ne, ba komaı.
tàmbayā̀	Idan don yana tambaya ne, ba komaı.
tàfıyā̀	Idan don yana tafıya ne, ba komaı.
gyārā	Idan don yana gyara ne, ba komaı.
cīwṑ	Idan don yana cıwo ne, ba komaı.
gṑdıyā	Idan don yana godıya ne, ba komaı.
laìfī	Idan don yana godıya ne, ba laıfı.

	Kanā̀ zàtō don mālàmın dāȷī̀ bāyā̀ nan bà zaǹ ıyà zuwā̀ bá?
yārṑnā	Kana zato don yarona baya nan ba zan ıya zuwa ba?
mā̀taṛsà	Kana zato don matarsa bata nan ba zan ıya zuwa ba?
sarkī	Kana zato don sarkı baya nan ba zan ıya zuwa ba?
uwātā	Kana zato don uwata bata nan ba zan ıya zuwa ba?
bàbban àkā̀wū	Kana zato don babban akawu baya nan ba zan ıya zuwa ba?

	Don zāmù zō kacē` kanā̀ cī́wṑ?
(shī)	Don zaı zo kace kana cıwo?
tàfı	Don zaı tafı kace kana cıwo?
aıkō	Don zaı aıko kace kana cıwo?
gyārā̀	Don zaı gyara kace kana cıwo?
sàuka	Don zaı sauka kace kana cıwo?
baṛcī	Don zaı sauka kace kana barcı?
aıkī̀	Don zaı sauka kace kana aıkı?
wā̀sā	Don zaı sauka kace kana wasa?
zuwā̀	Don zaı sauka kace kana zuwa?
(kē)	Don zaı sauka kıka ce kına zuwa?

UNIT 29

BASIC SENTENCES

Bello

somewhat cold	sanyi-sanyi
Mamman, did you get me some cold water?	Mammàn! Kā sāmō minì ruwaǹ mài sanyi-sanyí?

Mamman

bigness, largeness	girmā
moderate bigness	girma-girma
Yes, I poured it into that (somewhat) big pitcher.	Ē, nā zubā̀ à būtàn naǹ mài girma-girma.

B

moderate plenty	yawà-yawà
a little of moderate plenty	ɗan yawà-yawà?
I hope you got enough.	Kā sāmō dà ɗan yawà-yawà kṓ?

M

straight; well; correctly	sṑsai
Yes, but still not a whole lot ('but not well').	Ī, àmmā bā̀ sṑsai ba.

B

something sounding like talk	màganà-màganà
Look over there at that house (and see); I hear voices.	Dū̀bā can gidaǹ kà ganī, inā̀ jiǹ màganà-màganà.

M

I looked; there wasn't anyone there.	Nā dūbā̀, bā` kōwwā.

	B
Don't go far away; I'm going to send you somewhere a little later.	Kadà kàyi nīsā, anjumā̀ zaǹ àikēkà.
	M
All right, but I'm going to get my robe (and be back).	Tō`, àmmā zāǹi ìn karɓō rī̀gātā.
	B
All right, just don't take long there.	Tō`, kadà dai kà daɗḕ à can.
	M
Oh, I won't be long.	Ai, bàzaǹ daɗḕ ba.

NOTES

Note 29.1 Reduplication: Complete

sanyī	cold	sanyi-sanyi	somewhat cold
girmā	bigness	girma-girma	moderate bigness
yawā̀	a lot	yawà-yawà	moderate plenty
màganā̀	speech	màganà-màganà	speech-like noises

These are examples of total or near total reduplication. When the final vowel of the base form is long, the reduplicated forms regularly has a short vowel ending the first part of the reduplication, while the final vowel of the second part, though usually short, may be long. Reduplication of this kind usually gives the sense 'somewhat like - ', adding an indefiniteness. Some other examples are:

baƙī	black	baƙi-baƙi	blackish

baṛcī	sleep	baṛci-baṛci	something sleep-like
nauyī	heaviness	nauyi-nauyi	something like heaviness
ruwā	water	ruwa-ruwa	watery
saurī	speed	sauri-sauri	something speed-like
shūɗī̀	blue	shūɗì-shūɗì	bluish
taurī	toughness	tauri-tauri	something like toughness
tsā̀dā	expensiveness	tsā̀da-tsā̀da	a degree of expensiveness
wutā	heat	wuta-wuta	something like heat
zafī	heat	zāfi-zāfi	something like heat

Since words such as /nauyī/ mean 'toughness' rather than 'tough', they are often used with /mài/: /mài nauyī/ 'tough (one)', /mài tsā̀dā/ 'expensive (one)', Note the directional aspect of some reduplication:

bā̀kī	mouth, edge	bā̀ki-bā̀ki	a little closer to the edge, somewhat closer to the edge
ƙasà		ƙasà-ƙasà	a little lower, somewhat lower
ƙìrjī	chest	ƙìrji-ƙìrji	a little towards the chest
samā̀	sky	samà-samà	a little higher
yàmmā	evening	yàmma-yàmma	towards evening
yàmma	west	yàmma-yàmma	westerly, towards the west

With some adverbs the meaning is one of more exactness rather than 'somewhat'.

yàu	today	yàu-yàu	today for certain
yànzu	now	yànzu-yànzu	immediately
jībi	day after tomorrow	jībi-jībi	specifically the day after tomorrow

Note 29.2 Diminutive /ɗan/

Ka samo da ɗan yawa-yawa ko?

/yawā̀/ means 'a lot, a great deal'. Reduplicated as described in Note 29.1, /yawà-yawà/ it means 'plenty to a moderate extent'. The /ɗan/ adds the concept 'a little', so /ɗan yawà-yawà/ is 'in the direction of being a lot in a small way'.

/ɗan/ may also be used before verbs, both simple and reduplicated, as shown by the following examples:

yā tsūfā	he's (become) old
yā ɗan tsūfā	he's somewhat old
yā tsūfa-tsūfa	he's old-like (looks or acts old)
tā ɗan tsūfa-tsūfa	she's just a bit old

The last example shows that /ɗan/ does not change for gender in this usage, occurring both with /yā/ and /tā/. Another example, using a familiar verb, is /yā ɗan warkè-warkè/ 'he's recovered just a bit'.

In contrast to the above, where /ɗan/ remains the same, /ɗan/, /'yaṛ/ and the plural /'yan/ may be used in other constructions. /ɗansàndā/ 'policeman' pl. /'yansàndā/ is a familiar example. Another typical formation is /ɗan ƙaryā/ literally 'son of a lie'. This refers to a person who lives beyond his means to impress people. A woman who does so is /'yaṛ ƙaryā/. Examples of these in sentences are:

Ɗan ƙaryā nḕ shī.	He is one who lives beyond his means.
'Yaṛ ƙaryā cḕ itā.	She is one who lives beyond her means.

In these the /nḕ/ agrees in gender with /ɗā/, and the /cḕ/ with /'yā/.

The last examples refer to people who are associated with a lie. There is also /'yaṛ ƙaryā/ meaning 'a little lie':

Nāyi 'yaṛ ƙaryā.	I told ('made') a little lie.

Another set of examples where /ɗan/, etc. refer to the smallness of what follows is:

Inā̀ dà ɗan ƙàramin dōkī̀.	I have a little tiny horse.
Inā̀ dà 'yaṛ ƙàramaṛ mōtā̀.	I have a little tiny car.
Inā̀ dà 'yan ƙanānàn abūbuwā̀.	I have little tiny things.

In these examples /ɗan/ etc. emphasize the smallness, which is also indicated by /ƙàramī/, /ƙàramā/ 'small' and /ƙanānā̀/ (the plural of another word for 'small', /ƙanƙanḕ/; the plural of /ƙàramī/ is not usually used).

GRAMMATICAL DRILL

GD 29.1 Complete Reduplication

GD 29.1.1 Question and Answer Learning Drill

Wā̀ akà cē` yanā̀ ciwòn bāyā́?	Shēhù nē, àmmā yāji sauƙi-sauƙi.
Kā tabbàta àbinda ya faɗì gaskiyā nḕ?	Bàn tabbàtā ba, àkwai dai àlāmàṛ gaskiya-gaskiya. *indication*
Mammàn yacē` kàyi gudū̀ zuwā̀ gidā́?	Ā'à, nāga in nayi gudù-gudù zaǹ ìsa dà wuri.
Àbinda kikà karɓō māgànī́ nḕ?	Òho, yanā̀ dà kàmaṛ māgàni-māgàni dai.
Dà gàske nḕ kā̀kaṛsà tā tsūfa ƙwarái? *grandmother* *very much*	Wā̀ ya sánī̀? Wàtàƙīlà tā ɗan tsūfa-tsūfa.
À yam̀ma dà kā̀suwā ka gánshì?	Ā'à, wajen yam̀ma-yam̀ma dà gidan sarkī na ganshì.

Dà yam̀ma tacḕ zātà tàfı asìbítìn?	Ī, dà yam̀ma-yam̀ma zātà baṛ gıdā.
Wā̀ yacḕ yā warkḕ dàgà cīwòn dà yakḕ yī́̀?	Bā̀wandà yacḕ yā warkḕ. An daı cḕ yā (ɗan) warkè-warkè, àmmā bā̀ sṑsaı ba.
Hàlīmà tanā̀ tsṑron dōkìn ùbántà?	Bā̀ ıta kawàı ba, nī ma ınā̀ tsṑro-tsṑronsà.
Mḕ ya sā̀ kà tsayà à bāyā́?	Sabṑdà nafı ȷıǹ dāɗī dàgà naǹ bāya-bāya. ***pleasure***
Itā̀cen dà sukà sārḕ dōgṓ nḕ?	Ī, dōgo-dōgo nḕ màı gırmā.
Kāyan dà kukà kāwō dà nauyī́?	Yanā̀ dà nauyı-nauyı daı.
Sanyī dà sauƙī à gàrínkù?	Tṑ? dà sauƙı-sauƙı, bā̀ laìfī.

Kā̀kaṛ Bellò na ganī kuwā́?	Ī, tanā̀ ɗan ganı-ganı (mànà). [A'a, bata ɗan ganı-ganı (sosaı).]
Kē kıkà dāwō dàgà ƙàrshḗ?	Ī, nī na dāwō dàgà ƙàrshe-ƙàrshe. [A'a, ba nı na dawo daga ƙarshe-ƙarshe ba.]
Yā̀yā̀! bàbban àkā̀wū yāȷı sauƙī́?	Ī, yāȷı sauƙı-sauƙı. [A'a, baı ȷı sauƙı-sauƙı ba.]
'Yaṛtà tǟ warkḕ sṑsaı?	Ī, tā ɗan warkè-warkè. [A'a, bata ɗan warke-warke ba.]
Gıdankà dà nīsā dàgà náǹ?	Ī, dà ɗan nīsa-nīsa. [A'a, ba ɗan nısa-nısa.]
Mūsā yā aȷìye àkwā̀tìn à cıkī́?	Ī, shī ya aȷìyē à cıkı-cıkı. [A'a, ba shı ya aȷıye a cıkı-cıkı ba.]
Yāràǹ nā̀ ƙṑƙarī à makaṛantā dáı?	Ī, sunā̀ ƙṑƙarı-ƙṑƙarı, (bā̀laìfī). [A'a, bas(w)a ƙoƙarı-ƙoƙarı.]
Bā̀ gāra mù zaunā̀ à naǹ bá?	Ī, gaskıyaṛkà, gāra-gāra mù zaunā̀ (à naǹ).

GD 29.1.2 Question and Answer Substitution Drill

	Àbincin dà kukà cī̀ jiyà mài ruwā́ nḕ?	Ī, mài ruwa-ruwa nḕ, maṛà dāɗī kuma. [A'a, mara ruwa-ruwa ne, mai daɗi kuma.]
sanyī	Abincin da kuka ci jiya mai sanyi ne?	[I mai sanyi-sanyi ne, mara daɗi kuma.] A'a, mara sanyi-sanyi ne, mai daɗi kuma.
zāfī	Abincin da kuka ci jiya mai zafi ne?	I, mai zafi-zafi ne, mara daɗi kuma. [A'a, mara zafi-zafi ne, mai daɗi kuma.]
yawā̀	Abincin da kuka ci jiya mai yawa ne?	[I, mai yawa-yawa ne, mara daɗi kuma.] A'a, mara yawa-yawa ne, mai daɗi kuma.
	Rī̀gaṛ dà sukà sātō bàbbá cḕ?	Ē, bàbba-bàbba cḕ, mài kyaù. [A'a, ba babba-babba ce mai kyau ba.]
baƙā	Rigar da suka sato baƙa ce?	[E, baƙa-baƙa ce, mai kyau.] A'a, ba baƙa-baƙa ce mai kyau ba.
farā	Rigar da suka sato fara ce?	E, fara-fara ce, mai kyau. [A'a, ba fara-fara ce mai kyau ba.]
	Dōkìn dà mukà ganī baƙī́ nḕ?	Inā̀ zàtō baƙi-baƙi nḕ. [Bana zato baƙi-baƙi ne.]
farī	Dokin da muka gani fari ne?	[Ina zato fari-fari ne.] Bana zato fari-fari ne.

	Mā̄gànın dà yā̀rā suka kāwō nā̀ dà yáwā̀?	Wàtàƙīlà dà yawà-yawà, bàn tabbàtā ba. [Wataƙıla ba yawa-yawa, ban tabbata ba.]
taurī	Maganın da yara suka kawo na da taurı?	[Wataƙıla da taurı-taurı, ban tabbata ba.] Wataƙıla ba taurı-taurı, ban tabbata ba.
zāfī	Maganın da yara suka kawo na da zafı?	Wataƙıla da zafı-zafı, ban tabbata ba.] [Wataƙıla ba zafı-zafı, ban tabbata ba.]
	Kū kukà cē` Shēhù yanā̀ baṛcī́?	Ā'à, mun daı cē` yanā̀ baṛcı-baṛcı.
cīwṑ	Ku kuka ce Shehu yana cıwo?	A'a, mun daı ce yana cıwo-cıwo.
fushī	Ku kuka ce Shehu yana fushı?	A'a, mun daı ce yana fushı-fushı.
	Àbın dà māsınȷà zaì kāwō màı nauyī́ nḕ?	Wàtàƙīlà ya zamō màı nauyı-nauyı.
ànfā̀nī	Abın da masınȷa zaı kawo maı anfanı ne?	Wataƙıla ya zamo maı anfanı-anfanı.
kyaù	Abın da masınȷa zaı kawo maı kyau ne?	Wā̀ ya sanī̀ kō màı kyaù-kyaù nḗ?
tsā̀dā	Abın da masınȷa zaı kawo maı tsada ne?	Wa ya sanı ko maı tsada-tsada ne?
wutā	Abın da masınȷa zaı kawo maı wuta ne?	Don mḕ bàkà tàmbàyēshì bá? Zaì fı kōwwā sanın kō màı wuta-wuta nḕ.
dāmā	Abın da masınȷa zaı kawo maı dama ne?	Don me baka tambayeshı ba? Zaı fı kowwa sanın ko maı dama-dama ne.

UNIT 30

BASIC SENTENCES

Bello	
hey!	kaì
Hey, Asabe! Who took my pen?	Kaì! Àsàbé? Wā̀ ya ɗàuki àlƙalàmīnā́?
Asabe	
he looked in various places, he looked all over	yā duddū̀bā
Did you look all over and not see it?	Kā duddū̀bā nḕ bàkà ganī bá?
B	
where that	indà / ìndà
There isn't anywhere that I haven't looked.	Bā` indà bàn dūbā̀ ba.
A	
he asked here and there	yā tàntàmbàyā
Oh? Call the boys and ask them, then.	Tó? Kìrā yāràǹ kà tàntàmbàyēsù mànà?
B	
he called a number of people	yā kikkirā
You think they'll come even if I call them?	Kinā̀ zàtō kō nā kikkirāsù zāsù zṓ?
A	
All right! [Just] sit down and talk, [then]!	Tō`, zàunā kanā̀ màganā̀.

B

(expression of sudden realization)	af
he divided	yā rabā̀
he distributed	yā rarràbā
Oh! Did you distribute the money to our neighbors?	Af! Kin rarràbā wà maƙwàbtanmù kuɗí̀n?

A

since; while	tun
Yes, by yesterday evening. ('[That's been done] since yesterday evening')	Ē, tun jiyà dà là'asàṛ.

B

also, again; indeed	kùwā
or not	kō kùwā
Did they thank you (or not)?	Sunyi makì gṑdiyā kō kùwā́?

A

silence	shirū
Well, as far as you're concerned it's better just to be quiet.	Tó? Kai dai àyi shirū kawài.

NOTES

Note 30.1 Reduplicative Prefix CVC-

Note 30.1.1 Verb: Reduplicative Prefix CVC-

Ka dudduba ne baka gani ba?

Kira yaran ka tantambayesu mana.

Kina zato ko na kikkirasu zasu zo?

Kin rarraba wa maƙwabtanmu kuɗin?

Compare:

dūbā̀	look	duddū̀bā	search all through
tàmbàyā	ask	tàntàmbàyā	ask all over
kirā	call	kikkirā	call a number of people
rabā̀	separate	rarràbā	divide and distribute

The above verbs illustrate a prefix which consists of consonant-vowel-consonant (CVC-). The first consonant and the vowel following are the same as the first consonant and vowel of the root, but the prefix vowel is always short. The second consonant may be the same as the first, resulting in the doubling of the first consonant of the root: /kirā/ - /kikkirā/, /rabā̀/ - /rarràbā/, /dūbā̀/ - /duddū̀bā/. On the other hand, the second consonant may be /n/, /r/ or /l/: /tàmbàyā/ - /tàntàmbàyā/. This prefix indicates that the action is done a number of times. This may mean that the action is done on the same thing a number of times, that it is done by the same person a number of times, that it is done with respect to a number of different things, that it is done in various places or at various times, etc. For example:

Yā rarràba àbinci.	He distributed food (to a number of people). or, He distributed food (a number of times).
Kullum yanā̀ rarràba àbinci.	He distributes food every day
Yā tàntàmbàyēshì.	He asked him (a number of questions).

The following list illustrates the use of this prefix with verbs which have occurred. The meanings given are only representative. Each of the verbs with the reduplicative prefix might have any of the types of meanings mentioned above.

àikā	to send (something)	à''àikā	to send to various places, to send at various times
aikā̀	to send (by someone)	a''àikā	to send various things, to send by various agents
ɓōyḕ	to hide	ɓoɓɓṑyē	to hide various things, to hide in various places
dā̀mu	to worry	dàddā̀mu	to worry about various things
dāwō	to return	daddāwō	to return at various times (plural subject)
dūbā̀	to look	duddū̀bā	to look in various places
ɗàukā	to take	ɗàɗɗàukā	to take various things
faɗī̀	to tell	faṛfaɗī̀	to tell various people
fārā̀	to begin	faffā̀rā	to begin to do a number of things
fìta	to go out	fìffìtā	to go out a number of times
gàjī	to be tired	gàggàjī	to be tired all over; (also plural subject) be tired
gàmu	to meet	gàggàmu	to meet various people
gayā̀	to tell	gaggàyā	to tell various people
		gaṛgàyā	
gōdḕ	to thank	goggṑdē	to thank various people
gudù	to run	guggudù	to run in different directions, hither and yon (plural subject)
		guṛgudù	
gyārā̀	to repair	gyaggyā̀rā	to repair a number of things

hàṛbā	to shoot, kick	hàhhàṛbā	to shoot a number of things
hūtā̀	to rest	huhhū̀tā huṛhū̀tā	to rest in more than one place (plural subject)
jirā	to wait	jijjirā	to wait for various people
kàrɓā	to receive	kàkkàrɓā	to receive from various sources or at different times
kāwō	to bring	kakkāwō	to bring a variety of things
kirā	to call	kikkirā	to call various people
nḕmā	to look for	nènnḕmā	to look for a variety of things
rabā̀	to divide	rarràbā	to divide up, distribute
sā̀mā	to get	sàssā̀mā	to get from various sources
sārḕ	to cut	sassā̀rē	to cut down various things; to cut in various places, chop up
sā̀tā	to steal	sàssā̀tā	to steal various things
sàuka	to get off, arrive	sàssàukā	to make various stops on the way; (plural subject) to get off (vehicle)
sàyā	to buy	sàssàyā	to buy a variety of things
shiryā̀	to arrange	shisshìryā	to arrange a number of things
tàmbàyā	to ask	tàttàmbàyā tàntàmbàyā	to ask various people
tāshì	to get up	tattāshì	to get up a number of times

tsūfā	to become old	tsuttsūfā	to become completely old
warkḕ	to recover completely	wawwàrkē	to recover from a number of things (such as a number of injuries)
zàunā	to sit	zazzàunā	to sit here and there (plural subject)
zubā̀	to pour	zuzzùbā	to pour various things, to pour at various times, to pour into various things

Several things are illustrated by this list: 1) The same verb may have more than one form of the reduplicative prefix. 2) The prefix reduplicates both consonants when two begin the first syllable of the basic verb, as /gy-/ of /gyārā̀/. 3) The tone and vowel length of the reduplicated verb are usually predictable from those of the basic verb. The patterns illustrated above include:

If the basic verb pattern is:		the reduplicated verb pattern is:	
Low High	fìta	Low Low High	fìffìtā
High High	kirā	High High High	kikkirā
High Low	dūbā̀	High Low High	duddū̀bā
High Low	gudù	High High Low	guggudù

The pattern high-high: high-high-high is regular. The pattern high-low: high-low-high is the most frequent one for the high-low verbs, but others, including the last listed above, occur. The low-high: low-low-high pattern varies with other patterns but it is the general pattern of the text and tape of this course. An example of low-high-low in the basic pattern and high-high-low-high in the reduplicated form is: /tàmbayā̀/ - /tattambàyā/ 'make inquiries'.

Note that /'/, though not written initially, is reduplicated like any other consonant: /'àikā/ - /'à''àikā/.

Note 30.1.2 Noun. Reduplicative Prefix /CVC-/

While no examples have occurred in the text, it may be mentioned that nouns may also be formed with /CVC-/ prefixes. One type, with prefix /CVC-/, suffix /-ā/ and low-high-high tone, is illustrated by the following:

kyaù	goodness; beauty	kyàkkyāwā	good one; beautiful one
ƙarfī̀	strength	ƙàƙƙarfā	strong one
mūnī̀	ugliness	mùmmūnā	ugly one
zurfī̀	depth	zùzzurfā	deep one

/kyaù/ is /kyaẁ/ (Note 2.1) and in the reduplicated form, with /-ā/ the spelling shows the /w/.

Note 30.2 /kō kùwā/

Sunyi maki godiya ko kuwa?

Both /kō/ 'or, even' and /kùwā/ 'indeed, again' have occurred used by thenselves. The combination /kō kùwā/ may mean 'or not' in a question, as above, or 'or else' in a command. An example of each is.

Zākà jē kà sayō man àbincin, kō kùwā́?	Are you going to buy me food or not?
Jē kà sayō man àbinci, kō kùwā!	Go buy me [some] food, or else!

GRAMMATICAL DRILL

GD 30.1 Verbs with Reduplicative Prefix

GD 30.1.1 Question and Answer Model Drill

The student is to give an affirmative answer to each of the following questions, using the verb of the question with the CVC-

prefıx. The answer ıs to be natural, repeatıng only as much of the questıon as absolutely necessary, replacıng nouns ın the questıons by pronouns, etc. See the fırst questıon and answer for the model.

Kun tàmbàyā́ kō tùkùnā́?	I, mun tàntàmbàyā.
Sun gudù nḗ?	Ī, sun guṛgudù.
Kā sārè ıtā̀céǹ?	Ī, nā sassā̀rē.
An sā̀tā kùwā́?	Ī, an sàssā̀tā.
Tā ɓōyè àbıncíǹ?	Ī, tā ɓoɓɓṑyē.
Yā fārà áıkìn?	Ī, yā faffā̀rā.
Kın gyārà gıdáǹ?	Ī, nā gyaggyā̀rā.
Kā haṛbā̀ dà sāfé?	Ī, nā hahhàṛbā.
Tā kāwō kāyáǹ?	Ī, tā kakkawō.
Kun sàyā́?	Ī, mun sàssàyā.
Sun warkḕ dáı?	Ī, sun wawwàrkē.
Tā rabā̀ masù abıncíǹ?	Ī, tā rarràbā masù.
Kā gōdḕ másù?	Ī, na goggṑdē masù.
Sun tāshì áıkī̀?	Ī, sun tattāshì aıkī̀.
Kıncē` sù záunā̀?	Ī, nā cē` sù zazzàunā.
Kā tabbàtā sun gàȷí?	Ī, nā tabbàtā sun gàṛgàȷı.
Kā kırā ma'àıkàtáǹ?	Ī, nā kıkkırāsù.
An faɗā̀ makà yāzṓ?	Ī, an fàṛfàɗā mınì.
Tā gàmu dà dabbōbī́?	Ī, tā gàggàmu dà sū.
Kın ȷıra mātánsà?	Ī, nā ȷıȷȷırāsù.
Kā aıkā̀ dà rīgúnàn?	Ī, na a''àıkā dà sū.
Àn fìta dà dabbōbī́?	Ī, an fìṛfìta dà sū.

More of the original sentence is needed in the answers to the following.

Kun kàrɓā dà yáwā̀?	Ī, mun kàkkàrɓā dà yawà.
Sun sàuka à gidánkù?	Ī, sun sàssàuka à gidanmù.
À wajensà ya sā̀mā́?	Ī, à wajensà ya sàssā̀mā.
Ka dūbā̀ sṑsai à cikín àkwā̀tìn?	Ī, nā duddū̀bā sṑsai.
Yā hūtā̀ dà rāná?	Ī, yā huṛhū̀tā dà rāna.
Kun dā̀wō dà wurí?	Ī, mun daddā̀wō dà wuri.
Yā shiryā̀ dà kyáù?	Ī, yā shisshìryā dà kyaù.
An zubā̀ à cikī́?	Ī, an zuzzùbā à cikī.
Sun ɗaukā̀ dà yáwā̀?	Ī, sun ɗàɗɗàukā dà yawà.
Tā nḕmā à ṓfìs?	Ī, tā nènnḕmā à ōfìs.
Kin dā̀mu dà rānā́ nḕ?	Ī, nā dàddā̀mu dà rāna.
Yā gayā̀ matà sā̀ƙón?	Ī, yā gaggàyā matà sā̀ƙòn.

GD 30.1.2 Question and Answer Model Drill

Both question and answer use the verb with CVC- prefix. Each drill is to be gone through first with the students answering in the affirmative, then with the students answering in the negative. (Only affirmative answers recorded.)

Hàlīmà tā rarràba àbincí?	Ī, tā rarràbā. [A'a, bata rarraba ba.]
Uwaṛkì tā tàntàmbàyā́?	Ī, tā tàntàmbàyā. [A'a, bata tantambaya ba.]
'Yansàndā sun daddā̀wṓ?	Ī, sun daddā̀wō. [A'a, basu daddawo ba.]

Mā̀taṛkà tā shisshìrya àbincín?	Ī, tā shisshìryā. [A'a, bata shisshirya ba.]
Ma'àikàtā sun tattāshì dàgà áikī̀?	Ī, sun tattāshì. [A'a, basu tattashi ba.]
Àsàbè tā zuzzùba ruwā a bū́tā̀?	Ī, tā zuzzùbā. [A'a, bata zuzzuba ba.]
Kun ɗàɗɗàuki wākéǹ?	Ī, mun ɗàɗɗàukā. [A'a, bamu ɗaɗɗauka ba.]
Màigidansà yā wawwàrkḗ?	Ī, yā wawwàrkē. [A'a, bai wawwarke ba.]
Uwaṛsà tā kàkkàrɓā́?	Ī, tā kàkkàrɓā. [A'a, bata kakkarɓa ba.]

This drill optionally includes more of the sentence. The optional part of the answer is in parentheses. (Only negative answers recorded.)

Kun zazzàunā à gidánsà?	[I, mun zazzauna (a gidansa).] Ā'à, bàmù zazzàunā (à gidansà) ba.
An gàṛgàji dà yìn áikī̀?	[I, an gargaji (da yin aiki).] Ā'a, bà'à gàṛgàji (dà yìn aikī̀) ba.
Kā́ gayā̀ masù sù huṛhū̀tā́?	[I, na gaya masu (su hurhuta).] Ā'à, bàn gayā̀ masù (sù huṛhū̀tā) ba.

This drill includes more of the sentence. (Only affirmative answers recorded.)

Yā̀raǹ sun sàssā̀mi àbincín?	I, sun sassami abincin. [A'a, basu sassami abincin ba.]
Mūsā yā duddū̀bā à cáǹ?	I, ya dudduba a can. [A'a, bai dudduba a can ba.]

6

À kā̀suwā sukà gàṛgàmú?	I, a kasuwa suka gargamu. [A'a, ba a kasuwa suka gargamu ba.]
Mammàn dà Shēhù sun guṛgudù jíyā̀?	I, sun gurgudu jiya. [A'a, basu gurgudu ba jiya]
Tā sassā̀re itā̀céǹ?	I, ta sassare itacen. [A'a, bata sassare itacen ba]
An sàssā̀tā dà yáwā̀?	I, an sassata da yawa. [A'a, ba'a sassata da yawa ba.]
Kun sàssàuka à makaṛantā́?	I, mun sassauka ā makaranta. [A'a, bamu sassauka a makaranta ba.]
Mā̀làman dājī̀ sun fìffìta dà wurí?	I, sun fiffita da wuri. [A'a, basu fiffita da wuri ba.]
Kin nènnḕmā à hankàlī́?	I, na nennema a hankali. [A'a, ban nennema a hankali ba.]
Yā dàddā̀mu dà zuwā̀ cáǹ?	I, ya daddamu da zuwa can. [A'a, bai daddamu da zuwa can ba.]

Answers with replacements required (other than the verb subject). (Only negative answers recorded.)

Àkā̀wū yā kikkira ma'àikàtā́?	[I, ya kikkirasu.] A'a, bai kikkirasu ba.
Shēhù yā fàṛfàɗā mákù?	[I, ya farfaɗa mana.] A'a, bai farfaɗa mana ba.
Bellò yā jijjira mutā̀néǹ?	[I, ya jijjirasu.] A'a, bai jijjirasu ba.
Kin a''àikā dà tā́bàṛ?	[I, na a''aika da ita.] A'a, ban a''aika da ita ba.
Sun ɓoɓɓṑye māgungúnàn?	[I, sun ɓoɓɓoyesu.] A'a, basu ɓoɓɓoyesu ba.

An gyággyā̀rà àkwā̀tı̀n?	[I, an gyaggyarashı.] A'a, ba'a gyaggyarashı ba.
Dōkı̀n yā hàhhàṛbḗkù?	[I, ya hahharbemu.] A'a, baı hahharbemu ba.
Māsınȷà yā kakkāwō tàkàṛdúǹ?	[I, ya kakkawosu.] A'a, baı kakkawosu ba.
Kā sàssàyı alƙalúmàn?	[I, na sassayesu.] A'a, ban sassayesu ba.
Mā̀tātā tā gaggàyā makụ̀ sā̀ƙóǹ?	[I, ta gaggaya mana.] A'a, bata gaggaya mana ba.
Kā goggō̇dē wà mātan sarkī́?	[I, na goggode masu.] A'a, ban goggode masu ba.

letters

GD 30.1.3 Questıon and Answer Substıtutıon Drıll

Each questıon substıtutıon drıll below has a set of alternatıve answers to the rıght. Each tıme the substıtutıons are made on a drıll one of the answers ıs to be used throughout that substıtutıon exercıse. The next tıme ıt ıs drılled another of the answers ıs to be used, etc.

	À ı̀nā ka sàssā̀mı waɗànnáǹ?	1)	À makaṛantaṛmù.
kıkkırā	A ına ka kıkkıra waɗannan?	2)	Nā maǹta waȷeǹ.
duddū̀bā	A ına ka dudduba waɗannan?	3)	Bà zaǹ ıyà tunā̀wā ba.
gàggàmu	A ına ka gaggamu da waɗannan?	1)	
kàkkàrɓā	A ına ka kakkarɓı waɗannan?	2)	
sàssā̀tā	A ına ka sassacı waɗannan?	3)	
gyaggyā̀rā	A ına ka gyaggyara waɗannan?	1)	

	Wā̀ ya kıkkıra yā̀r̀áǹ?	1) Mā̀taṛ Mūsā cḕ.
duddū̀bā	Wa ya dudduba yaran?	2) Inā̀ zàtō māsınȷà nē.
tàttàmbàyā	Wa ya tattambayı yaran?	3) Tàmbàyı màıgıdankà mànà?
dàddā̀mu	Wa ya daddamu yaran?	4) Yā̀ zaǹ ıyà sánī̀?
ȷıȷȷırā	Wa ya ȷıȷȷıra yaran?	5) 'Yansàndā.
à''àıkā	Wa ya a''aıkı yaran?	1)
hàhhàṛbā	Wa ya hah̀harbı yaran?	2)
tattāshı̀	Wa ya tattashı yaran?	3)
nènnḕmā	Wa ya nennemı yaran?	4)

	Yàushè zā'à rarràbā masù àlbāshī́?	1)
kàkkàrɓā	Yaushe za'a kakkarɓa masu albashı?	2)
ɓoɓɓṑyē	Yaushe za'a ɓoɓɓoye masu albashı?	3)
kakkāwō	Yaushe za'a kakkawo masu albashı?	4)

1) Wàtàƙīlà gṑbe dà rāna.

2) Bakwàı gà watàn naǹ.

3) Saı Bellò yā dāwō.

4) Tàmbàyı bàbban àkā̀wū́ mànà?

	Kā gayā̀ masà yà faffā̀rā kā̀fın ìn zṓ?	1)
duddū̀bā	Ka gaya masa ya dudduba kafın ın zo?	2)
rarràbā	Ka gaya masa ya rarraba kafın ın zo?	3)
faṛfaɗī̀	Ka gaya masa ya farfaɗı kafın ın zo?	4)
sassā̀rē	Ka gaya masa ya sassare kafın ın zo?	1)
zuzzùbā	Ka gaya masa ya zuzzuba kafın ın zo?	2)
tantambàyā	Ka gaya masa ya tantambaya kafın ın zo?	3)
sàssàyā	Ka gaya masa ya sassaya kafın ın zo?	4)

1) Bàn ganshì ba.

2) Shēhù ya gayā̀ masà bā̀ nī ba.

3) Ī, dà wurı kùwā.

4) Ā'à, nā maǹtā.

Appendix I

Following is a set of conversations on everyday matters. The recordings give each twice, once without pauses for comprehension, a second time with pauses for imitation. In class these are to be drilled as Basic Sentences, acted out, and then used as the basis for free conversations along similar lines. The texts are given in Hausa and translation, with no build-ups. New words are included in the master vocabulary at the end of the book.

Conversation 1 — À ŌFÌS DÀ SĀFE

Malam Yakubu - Malam Tanimu - Malam Garba

T- Sàlāmù àlaikùm.

Y- Àmīn - wa'àlaikà sàlāmù.

T- Ìnā kwānā́?

Y- Lāfiyā̀ lau.

Y,T- Mādàllā.

T- Mun tahō tàre dà Gaṛbā̀ nē, kā sanshì kuwā́?

Y- Ā'à, bàn'sanshì ba, kìrā̀wō shì mànà, don mù san jūnā́?

T- Mālàm Gaṛbā̀, bìsìmillā̀.

G- Sàlāmù àlaikùm.

Y- Àmīn, gā̀ kujḕrā, zàunā, kō kanā̀ hanzarī́ nḕ?

G- Ē, inā̀ sō` zaǹ tàfi Zārià nē.

Y- À mōtā̀ kō à jirgī zā̀ká?

G- Ā'à, inā̀ sō` zaǹ tàfi à bas nḕ. Karfḕ nawà yànzú? Don inā̀ sō` ìn ìsa dà wuri.

T- Yànzu ƙarfḕ takwàs dà kwatā̀.

G- Tō`, nī zaǹ kāmà hanyā̀, sai nā dāwō kḕnan.

Y,T- Shīkḕnan, Allàh yà kiyā̀ye hanyā̀, à dāwọ̄ lāfiyā̀.

T- Nā tahō nḕ ìn shaìdā makà rīgunàn dà kacē` kanā̀ bùkātā̀ sun sā̀mu, mā̀su kyaù kùwā.

Supplementary Conversations

At the Office in the Morning

T- Hello.

Y- How do you do!

T- Did you have a good night?

Y- Very well.

Y,T-Praise be to God.

T- We came with Garba. Do you know him?

Y- No, I don't know him, call him please so that we can get acquainted with each other.

T- Malam Garba! Come in.

G- Hello.

Y- Hello. Here's a chair. Sit down, or are you in a hurry?

G- Yes, I'd like to go to Zaria.

Y- By car or by train?

G- Neither ('no'), I'd like to go by bus. What time is it now? (Because) I should like to get there in time ('early').

T- It is a quarter after eight now.

G- All right, I'll be on my way. See you later.

Y,T-All right, have a safe journey, and come back in good health.

T- I just came to tell you that the gowns you said you'd like to buy are available now, and very good ones.

Y Tṑ, à nawà-nawà súkḕ?

T Kōwàcè ɗaya à kaǹ pam bìyaṛ dà sulḕ gōmà shā̀ ukù dà sīsī̀.

Y Kaì! sunyı tsā̀dā, ìdan daı an sallàma pam huṛhuɗū dà sulḕ bìyaṛ tò, ìn bìya.

T Bàrı ìn tàfı ìn shaìdā wà màı su, ırìn kuma àbındà ya faɗī̀ nā̀ zō ìn gayā̀ makà.

Y To shīkḕnan, saı ka sā̀mēnì à gıdā dà yam̀ma.

Conversatıon 2   À ŌFÌS

Dıkkṑ - Àkā̀wū   Mammàn - Māsınjà   Sulè - Bàbban Àkā̀wū

D Mammàn!

M Nà'am.

D Kaı waɗànnan tàkàṛdun gıdan wayà.

M Tṑ, shīkḕnán?

D Gā̀ sulḕ bıyu kà sayō kaǹ sarkī na āhù-āhù.

M Tṑ.

D Gā̀ kumā sulḕ bìyaṛ kà sayo fasàl ōdà.

M Tṑ.

D Shīkḕnan.

M Nā dā̄wō. Gā̀su.

D Mādàllā, to bàrı ìn àıkē kà kàntın lìttàfaı.

M Tṑ.

D Kāsan ındà kàntın yákḕ?

M Ā'à, àmma ın kāyı maǹ kwàtàncē zaǹ gānḕ.

D Tṑ, kàbı bàbban tītī̀ kudù, kàyı kwanà daı daı wajen wata mangwàrō̄̀ ta dāma zākà hàngı kàntın ƙōfàṛ na dūban gabàs.

Y Well! How much are they?

T Five pounds thirteen shillings and sixpence each.

Y Oh dear! They're too expensive, if one could be gotten for four pounds five shillings, then I'd pay [that].

T Let me go and tell the one who has them. I'll come and tell you whatever he says.

Y That's all right. Meet me at home then, in the evening.

At The Office

D Mamman!

M Yes, sir!

D Take these letters to the post office.

M Yes, sir, is that all?

D Here is 2/-, buy 1 1/2 d. stamps.

M Yes, sir.

D Here is another 5/-, buy a money order.

M Yes, sir.

D That's all.

M I'm back; here they are.

D Thanks, I want to ('let me') send you to the bookstore.

M All right, sir.

D Do you know where the store is?

M No, but if you explain where it is, I will understand.

D All right, follow the main street south until you get to a mango tree, you then turn right. You will see the store ('store's door') facing east.

M Nā gānḕ.
D Kà sayō rūḷà dà tawwadà ȷā dà baƙā, dà àlƙàlàmaı.
M Tō`.
D Kàyı hanzarī, don shā` bıyu tā kusa.
M Tō`, saı nā dāwō.
D Tō`.

S Mālàm Dı́kkṑ!
D Nà'am.
S Zō.
D Gā̀nı.
S Kā aıkā̀ dà tàkàṛduǹ náǹ?
D Ē, nā aıkā̀ tundà sāfe.
S Ìnā Mámmàn?
D Nā àıkēshì kàntın lìttàfaı.
S Tō`, ın yā dāwō kà turō mını̀ shī.
D Tō`.

M Nā dāwō, Gā̀ sā̀ƙoǹ.
D Yaẁwā! Kōmaı yāyı.
M Tō`.
D Kàȷē bàbban àkā̀wū nā̀ kırā̀.
M Tō`.

M Gā̀nı.
S Sā̀mō mını̀ ruwā.
M Màı sanyī ƙwaráı?
S Ī.

M I understand.
D Buy rulers, red and black ink and pens.
M Yes, sir.
D Hurry please, it's almost twelve.
M Yes, sir. I'll be back.
D All right.

S (Mr.) Malam Dikko!
D Yes, please.
S Come here!
D Here I am.
S Have you sent those letters?
D Yes, sir, this ('since') morning.
S Where is Mamman?
D I sent him to the bookstore.
S All right, send him to me when he comes back.
D Yes, sir.

M I am back, here are the things.
D That's fine, everything is all right.
M Yes, sir.
D The chief clerk wants you; go [to him].
M Yes, sir.

M Here I am.
S Get me some water.
M Very cold?
S Yes.

M Gā̀shi.

S Mādàllā.

S Bàri ìn àikēkà gidānā.

M Tō`.

S Kàcē` wà mā̀tātā tà bākà àbinci kà kāwō naǹ.

M Tō`. Shīkḕnán?

S Shīkḕnan.

Conversation 3 ZĀGÀYÀ GÀRĪ

Hamza - John Smith - Jamo - Kabiru

H Zāmù ɗan zāgàyà gàrī́ nḕ, kō kanā̀ sō` kà hū́tā̀?

S Dà wànè lōkàcī ya kàmātà mù tafí?

H In dai kā shiryā̀ m[w]ā` iyā̀ fìta, tundà là'àsàṛiyā̀ tā yi.

S Tō`, sai ka nēmo mōtàṛ hāyà.

H Tō`, bàri ìn jē ìn nēmō.

H Kaì! Wannàn mōtàṛ hāyā̀ cḗ?

J Ī, ta hāyā̀ cē.

H Tō`, zō mù tàfi.

H John, kā shíryā̀? Gā̀ mōtàṛ.

S Ē, nā shiryā̀, mù tàfi.

H Dìrēbà, sai kà tūƙā̀ mu sànnu-sànnu.

S Karfḕ nawà yànzú?

H Yànzu ƙarfḕ bìyaṛ saurā kwatā̀.

M Here it is.

S Thank you.

S I want to ('let me') send you to my house.

M Yes, sir.

S Tell my wife to give you some food, and bring it here.

M Yes, sir, is that all?

S That's all.

About Town

H Shall we go around town or do you want to have a rest?

S What time will be convenient for us to go?

H If you're ready, we can go [now], as it is already late [in the] afternoon.

S All right! Call a taxi.

H O.K. Let me go and get one.

H You! Is that car a taxi?

J Yes, it is.

H O.K., let's go.

H John, are you ready? Here's the taxi.

S Yes, I'm ready, let's go.

H Driver, please drive (us) slowly and carefully ('steadily').

S What time is it now?

H It's now a quarter to five (4.45 p.m.).

S Ìnā zāmù tàfı yànzú?

H Inā̀ sō` ìn nūnā̀ makà fılīn wā̀sànnī, dà kumā sauran wurā̀rē
nā̀ baǹ shà'awā̀.

S Kaì! Kāyı tùnā̀nī sṑsaı.

S Af! Nā maǹtā dà tābā̀tā à gıdā.

H M[w]ā` ıyà sàyen wata.

H Yaẁwā! Gā̀ màı tābā̀.

Dìrēbà! Tsàya zāmù sàyı tābā̀ naǹ.

Wàcè ırī̀ kakḕ bùkātā̀ Jóhn?

S Pārèt nakḕ sō`.

H Kā̀wō pārèt dà màı bāsukùṛ kwālī ɗaı-ɗaı, dà pākıtìn àshānā
ɗaya.

Nawà kḕ náǹ?

K Sulḕ huɗū dà sīsī̀ kḕnan.

H Tō`, gā̀shı, kā̀wō canjī̀.

K Tō, gā̀ canjìn nākà. Sunyı daı dáı?

H Ē, shīkḕnan mù tàfı dìrēbà.

S Bàm[w]ā` ƙyālè mōtàṛ naǹ dàgà naǹ ba, mù ƙaràsà sauran yāwòn
dà ƙáfà?

H Ī, zaì fı kyaù, zāmā̄ kàfı sāmùn dāmaṛ ganın kōmaı sṑsaı.

Dìrēbà, tsàya mù sàuka à naǹ.

Nawà zāmù bìyā́kà?

J Sulḕ bakwàı dà sīsī̀ zākù bìyā nì.

H Kuɗıǹ yāyı yawā̀.

J Nā kùwā yı makù kırkī̀, don bàn ɗōrā̀ makù kurɗın ya wucè
yaddà ya kā̀mātà ba.

S Where are we going now?

H I'd like to show you the stadium and other places of interest.

S Oh, fine ('you have thought well')!

S Oh! I forgot [and left] my cigarettes at home.

H We can buy more ('another').

H Well! There's a cigarette seller.

Driver, stop! We want to buy some cigarettes (here).

Which brand do you like, John?

S I'd like to have Pirates, please.

H Bring Pirate and Bicycle cigarettes, a pack each and a pack of matches.

How much is that altogether?

K That's four shillings and sixpence.

H Here you are, bring the change.

K All right. Here's your change, is it correct?

H Yes. All right, let's go, driver.

S Can't we leave this taxi (from here) and do the rest of the trip on foot?

H Yes, that will be better. You will then have the chance of seeing things properly.

Driver, stop. We want to get out here.

How much do we owe ('are we to pay') you?

J You owe me seven shillings sixpence.

H That's too much money.

J I am kind to you, I didn't charge you exorbitantly.

H Ā'à, nū̀nā manà takàrdaṛ tsārìn kurɗın mànà.
J To shīkḕnan, bìya sulḕ bìyaṛ.
H Gā̀ kurɗıǹ. Ùngo. Mun gōdḕ.

S Ìnā zāmù fārà zúwā̀?
H Inā̀ sō` mù fārà zuwā̀ wanı kulob dà kḕ tsakıyàṛ gàrī.
S Ìnā kumā zā̀mu dàgà cán?
H Sa'àn naǹ ın nūnā̀ makà bàbban gıdan sılman gàrıǹ.
S Àkwaı kumā ındà zā̀mu dàgà cán?
H Ē, sa'àn naǹ zā̀mu fılın wā̀sànnī.
S Bākà zàtō lōkàcī zaì ƙurè kā̀fın mùje waɗànnan wurā̀rén?
H Ā'à, bānā̀ tsàmmānī̀.
S Shīkḕnan.

Conversation 4 À KĀ̂SUWĀ

Daudà - Bā̀ƙō Hallırù - Tāfıntà Yūsha'ù - Bàdūkù

D Hallırù mùjē kā̀suwā mànà.
H Kanā̀ sō` zākà sàyı wanı àbù nḗ?
D Sō` nakḕ ìnga wurın kawàı.
H Bà kā` barì saı dà là'asàṛ mùjē bá?
D Nā ƙōsà ìn san wurā̀rē à gàrıǹ.
H Hakà nē. Tō`, mù tàfı.

D Kā̀suwaǹ kḕ náǹ?
H Ē, kāga kā̀suwaṛ̀ tanā̀ dà gırmā.
D Mù zāgàyā kō nā` sā̀mı àbın shà'awā̀ ìn sàyā.

H No, show us the table of fares.

J All right, pay [me] five shillings.

H Here's the money, thank you.

S Where shall we go first?

H I want (us) to go to a certain club which is in the middle of town.

S Where (else) do we go from there?

H I'll then show you the biggest movie theatre in town.

S Is there any other place to go from there?

H Yes, we'll then go to the stadium.

S Don't you thing [our] time will give out before we get to all these places?

H No, I don't think so.

S All right.

At The Market

David-stranger   Halliru-interpreter   Yusa'u-leather worker

D Halliru, how about going to the market?

H Do you want to buy something?

D I just want to see the place.

H Can't you let it go [now] and let's go in the evening?

D I am eager to [get to] know places in the town.

H [So] that's the way it is! All right, let's go.

D Is this the market?

H Yes, you see, the market is big.

D Let's walk around. I may come across ('get') something fancy to buy.

H To mù zāgàyā.

H Gā̀ runfaṛ dū̀kā̀wā kō zākà dū́bā̀?

D To mù matsā̀ kusa mù ganī.

Y Bàtūrḕ! Gā̀ tākalmā̀, gā̀ ȷàkā ta mātā, gā̀ kumā àlabḕ.

D Hallı́rù, mḕ wannàn mụ̀tumıǹ kḕ fáɗī̀?

H Kıràǹkà yakḕ, kō zākà sàyı wanı àbù dàgà cıkın kāyansà.

D Inā̀ soǹ ȷàkan mātā dà àlabẹ̄̀.

H Bàrı ìn tàmbàyēshì kuṛɗınsù.

D Tō`.

H Nawà ȷàkaṛ mātā dà àlábḕ?

Y Jàkā sulḕ taṛà, àlabḕ ukù dà sīsī̀.

H Nawà zākà ragḕ mánà?

Y Aı bā` ragī̀.

H Yı ƙṑƙarī daı!

Y To shīkḕnan, nā ragḕ makù bıyu dà sīsī̀.

H À nawà-nawà kḕnán?

Y Jàkaṛ mātā sulḕ bakwàı, àlabḕ sulḕ ukù.

H To mḕ kacē` Dáudà? Zākà bìyā hákà?

D Zaǹ bìyā. Gā̀ kuɗıǹ, bā̀shı.

H Tō`.

Gā̀ kuṛɗınkà, ìnā là'adā̀tā́?

Y Wàcè là'ádā̀? Bayan nāyı rágī̀?

H Tō`, mun gōdḕ, saı wanı lōkàcıǹ.

Y Tō`.

H O.K., let's walk round.

H Here's a leather worker's stall, do you want to have a look?

D All right, let's move over closer so we can see.

Y White man! Here are slippers, a ladies' handbag and (also a) purse.

D Hallıru, what is this man saying?

H He is calling you, [to see] whether you'll buy something from him ('from among his merchandise').

D I'd like to have the ladies' hand-bag and the purse.

H Let me ask him what they cost.

D All right.

H How much are the ladies' handbag and purse?

Y The handbag is 9/- [and] the purse 3/6.

H How much will you reduce it for us?

Y No reduction.

H Please try.

Y All right. I'll reduce it 2/6 for you.

H How much is each at that [rate]?

Y The handbag is 7/- and the purse 3/-.

H What do you say, David? Will you pay that much ('so').

D I'll pay it. Here's the money, give it to him.

H All right.

Here is your money, where's my commission?

Y What commission? After I made a reduction!

H All right, thank you, see you later.

Y All right.

D Ìnā kumā zāmù nùfā́?

H Sai shìgā cikī sṑsai zāmù yi.

D Karfḕ nawà yànzú?

H Yànzu ƙarfḕ gōmà dà rabī̀.

D Wajen ìnā zaǹ sā̀mi tagùwā́?

H Sai mù nùfi yam̀ma cikin kā̀suwā.

D Kō zāmù kōmà gidā́ nḕ?

H Kā gàjí nḕ?

D Ā'à, nāga rānā tāyi zāfī nḕ.

H To mù kōmà gidā.

D Ta indà mukà biyō zāmù kṓmā̀?

H Bā̀ tīlàs banḕ, munā̀ iyà sākḕwā.

D To mù sākḕ, don ìn san hanyōyiǹ.

H To shīkḕnan.

Conversation 5 DŪBÀ MAKAṚANTĀ

Bàtūrèn Makaṛantā - Bàbban Mālàmī - Sarkin Yār̀ā

M Baṛkā̀ dà zuwā̀.

B Yaẁwā.

M Yā̀yà ìyā́lī̀?

B Lāfiyā̀ lau.

MB Mādàllā.

B Yàushè kukà dāwō dàgà hūtū́?

M Watàn jiyà.

B Ajī̀ nawà kukḕ dà sū́?

D Where else should we go?

H We are to go right inside now.

D What's the time now?

H The time now is half past ten (10:30).

D Where can I get a shirt?

H In that case we should go west in the market.

D Or should we go back home?

H Are you tired?

D No, I've noticed ('seen') that the sun is getting hot.

H All right, let's go back home.

D Are we going back the way ('through where') we came?

H It's not necessary, we can do it differently ('change').

D O.K., let's do that ('change'), so that I can get to know the streets.

H That's all right.

Inspecting a School

Education Officer - Headmaster - Head Boy

M Welcome, sir.

B Thank you.

M How is your family?

B Very well.

MB Praise be to God.

B When did you get back from [your] vacation?

M Last month.

B How many classes have you?

M Munā̀ dà aȷī̀ huɗū.

B Mḕ sukḕ yī` yànzú?

M Sunā̀ hūtū nḕ.

B Wànè lōkàcī zāsù shìga áȷī̀?

M Bāyan mıntī̀ bìyaṛ.

B Mḕ kōwànè aȷī̀ zāsù yī́?

M Aȷī̀ ɗaya zāsù yı kàṛā̀tū, aȷī̀ bıyu ṛùbùtū, aȷī̀ ukù lìssāfī̀,
aȷī̀ huɗū kuma tūrancī.

B Yār̀ā nawà kukḕ dà sū ɗúkà?

M Yār̀ā càsà'ın dà bıyu.

B Àkwaı 'yammātā́?

M Ē, àkwaı àshìṛın dà huɗū.

B Yār̀ā nawà nē bàsù zō bá?

M Yār̀ā shıdā̀.

B Kāsan dàlīlìn rashìn zúwànsù?

M Ē, bìyaṛ bās̀u dà lāfıyā̀.

B Kā dūbā̀ sú?

M Ē, nāȷē gıdā̀ȷensù nā gansù.

B Ɗaya yāròn fá?

M Shī dām̀ā yā sābà rashìn zuwā̀ bā` dàlīlī̀.

B Kāyı wanı àbù gàme dà shī́?

M Ē, nā gayā̀ wà hākìmī yàyı wà ùbansà màganā̀.

B Daı daı nḕ.

M Zākà kaı gṑbe à náǹ?

B Ē, saı gṑbe zaǹ dūbà makaṛantā sṑsaı.

M Tō`, saı gṑbeǹ.

M We have four classes.

B What are they doing now?

M They are on their break.

B When are they going into classes?

M In five minutes.

B What will each class be doing?

M Class I will be reading, class II writing, class III arithmetic and class IV English.

B How many pupils do you have in all?

M There are ninety-two pupils.

B Any girls?

M Yes, there are twenty-four.

B How many boys are absent?

M Six boys.

B Do you know why they didn't come?

M Yes, five are not well.

B Have you seen them?

M Yes, I went to their homes and have seen them.

B What of the other ('one') boy?

M He is a habitual absentee without reason.

B Have you done something about him?

M Yes, I told the chief to speak with his father.

B That's the right [thing to do].

M Will you be here tomorrow?

B Yes, I'll inspect the school properly tomorrow.

M All right, until tomorrow, then.

M Sarkin yār̀ā!

S Àlàgāfàtà Mālàm.

M Yākà nan.

S Tṑ. Gā̀ni gāfàtà mālàm.

M Àkwai sā̀bulū̀ à sitṓ?

S Ē, àkwai.

M Zaì ìsa à rabā̀ wà yār̀ā́?

S Ī, zaì ìsa.

M Tō à rabā̀ masù.

S Tṑ.

M Gṑbe bàtūrèn makaṛantā zaì zo yà dūbā̀ ku.

S Tṑ.

M Sabṑdà hakà kōwwā yàyi wankī̀.
À kumā shārè wurī sṑsai.

S Tṑ.

Conversation 6 MÀIGIDĀ DÀ YĀ̀RANSÀ

Lawàl - Hassàn - Yūsufù - Alu

L Hassàn!

H Nà'am.

L Kā̀wō minì tī̀ kwaf ɗaya.

H Tṑ màigidā.

H Gā̀shi, shīkḕnán?

L Yaẁwā! Nā gōdḕ.
Zaǹyi baƙī yaù, àbōkīnā dà màtaṛsà, dà 'yaṛsù.

M Head boy!

S Yes, sir.

M Come here.

S Yes, sir. Here I am, sir.

M Is there any soap in the storeroom?

S Yes, sir, there is.

M Will it be enough to distribute to the boys?

S Yes, sir, it will be enough.

M All right, distribute it to them.

S Yes, sir.

M Tomorrow, the education officer will be coming to inspect the school.

S All right, sir.

M (So) everybody must wash, and also sweep the area properly.

S Yes, sir.

Master and His Servants

L Hassan!

H Yes, sir.

L Bring me a cup of tea.

H Yes, master.

H Here it is. Is that all?

L Ah! Thank you.

I am having guests today. My friend, his wife and their daughter.

H Dà wànè lōkàcī zāsù zṓ?
L Dà yam̀ma.
H Tā̀re dà sū zākà cı àbıncın yam̀máǹ?
L Ē, tā̀re zāmù cī. Mḕ zākà dafà màı dāɗī́?
H Àbındà kakḕ sōˋ zaǹ dafà aı.
L Hakà nē Hassàn, tō kà dafà ı́rıǹ wandà ka dafà daren ȷıyà.
H Tōˋ màıgıdā.
L Àkwaı sauran kāyan àbıncın náǹ?
H Ē, saı daı madaṛā dà sukàrī sun ƙārḕ.
L Tōˋ, gā̀ sulḕ gōmà kà sayō kṓ?
H Tōˋ màıgıdā.
L Ìnā Yūsúfù?
H Yanā̀ làmbū yanā̀ ban ruwā.
L Kìrā mını̀ shı.
H Tōˋ.

H Yūsúfù! Yūsúfù!
Y Nà'am!
H Màıgıdā nā̀ kırā̀.
Y Tōˋ! Inā̀ zuwā̀.

Y Gā̀nı màıgıdā, Hassàn yācēˋ kanā̀ kırā̀.
L Ē, ınā̀ sōˋ nē kà shārè gıdā sṑsaı.
Y Tōˋ màıgıdā.
L Kā wankè gıdan wankā dà bā́yī̀?
Y Aı nā wankḕ su.
L Kà gōgè tākalmā̀ nā.

H What time are they coming?

L In the evening.

H Will you have your dinner with them?

L Yes, what delicious food will you cook?

H I will cook what you like best.

L That's right, Hassan. Well, cook the kind which you cooked last night.

H Yes, master.

L Are there [still] some food supplies left?

H Yes, just the milk and sugar are all out.

L Well, here is 10/- to buy some.

H Yes, master.

L Where is Yusufu?

H He's in the garden watering [it].

L Call him for me.

H Yes, sir!

H Yusufu! Yusufu!

Y Yes, sir!

H Master wants you.

Y All right, I'm coming.

Y Here I am, master, Hassan said you wanted me.

L Yes, I'd like you to sweep the house (properly).

Y Yes, master.

L Have you washed the bathroom and latrine?

Y Yes, I have washed them.

L Polish my shoes, please.

Y Tō` màigidā.

L Hassàn zaì tàfi ganin gidā, zākà iyà samō minì wani kū́kū̀?

Y Ī, zaǹ iyā̀.

L To, kà kāwō shì gṑbe.

Y Tō` màigidā.

Y Gā̀ sābon kūkùn dà na cē` zaǹ kāwō.

L Cē masà yà shigō.

A Màigidā kwallāfíyā̀?

L Lāfiyā̀ lau. Shḕkarā̀ nawà kanā̀ aikìn kū́kū̀?

A Shḕkarā̀ gōmà, gā̀ tā̀kàṛdūnā.

L Nā ganī, dà kyaù, gṑbe kà dāwō.

A Tō`, sai gṑbeǹ.

Conversation 7 GANIN SARKĪ

Smith-Rasdan Roberts-Baƙo Abubakaṛ-Sarki Bello-Sarkin Gida

S Baṛkā̀ dà rānā.

R Baṛkā̀ kàdai.

S Nā gayā̀ wà sarkī zāmù jē mù ganshì.

R Wànè lōkàcī kacē` masà zāmù́?

S Nācē` masà zā̀mu dà ƙarfḕ taṛà na sāfē, gṑbe.

R Tō shīkḕnan.

S Kā shíryā̀? Lōkàcī yā kusa.

R Ī, nā shiryā̀, mù tàfi.

S Tō`.

Y Yes, master.

L Hassan is going to go home on leave ('seeing home'); can you get me a[nother] cook?

Y Yes, sir, I can.

L All right! Bring him tomorrow.

Y Yes, master.

Y Here is the new cook I said I'd bring.

L Tell him to come in.

A Good morning, sir.

L Good morning. How long have you been a cook?

A Ten years. Here are my credentials.

L I see! Very good, come back tomorrow.

A All right sir, till tomorrow.

A Call on an Emir

Smith-Resident Abubakar-Emir
Roberts-Stranger Bello-Palace Caretaker

S Good afternoon.

R Good afternoon.

S I told the Emir that we would go and see him.

R What time did you tell him we'd go?

S I told him we'd go by 9 a.m. tomorrow morning.

R All right.

S Are you ready? It's almost time.

R Yes, I'm ready, let's go.

S O.K.

S Sàlāmù àlaıkùm, kwallāfíyā̀?
B Àmīn, lāfıyā̀ ƙalau. Yā̀yā̀ nḗ?
S Munā̀ sṑ mùga Sarkī nḕ, yā fıtṓ?
B Ē, bàrı ìn yı makù ısṑ.
S Tṑ.
B Kù shìga.
S Tṑ, mun gōdḕ.

A Sannunkù dà zuwā̀.
S Yaẁwā raǹkà yà daɗḕ.
A Ìnā kwānánkù?
SR Lāfıyā̀ lau raǹkà yà daɗḕ.
A Mādàllā.
Wannàn nē kacḕ zākà zō dà shī́?
S Ē, raǹkà yà daɗḕ.
A Kā̀ƙā̀ kakḕ bàtū́rḕ?
R Kalau raǹkà yà daɗḕ.
A Mùtumìn wàcè ƙasā́ nḕ?
S Mùtumìn Amìṛkà nē.
A Tṓ̀?
S Shī nḕ sābon manàȷàn bankī̀.
A Daı daı nḕ. Yā̀yā̀ kaga ƙasaṛ tā́mù?
R Bā̀ laìfī, saı daı saurō dà rānā.
A Aı zākà sābā̀ dà sū nan dà nan.
R Yā̀yā̀ lā̀bārìn shùke-shùké?
A An gōdè Allàh.
Gyàɗā dà audùgā nḕ, kō fa zāsù yı kàmaṛ bārā́?

S Peace be upon you, good morning.

B Amen, good morning. What brings you here ('how')?

S We want to see the Emir, is he about ('has he come out')?

B Yes, let me inform him of your arrival.

S All right.

B You may go in.

S Thank you.

A Welcome.

S Yes, may your life be prolonged.

A Good morning to you.

SR Good morning, sir, may your life be prolonged.

A Praise be to God.
Is this the man you told me you would come with?

S Yes sir, may your life be prolonged.

A How do you do, white man?

R Fine, may your life be prolonged.

A What country is he from?

S He is an American.

A I see.

S He is the new bank manager.

A So. How do you like ('see') our country?

R Not bad, except for the mosquitoes and the sun.

A You'll soon get used to them.

R What news is there of the crops?

A Thanks be to God.
We don't know whether the peanuts and cotton will be like last year's.

R Mḕ yasā` akḕ shákkā̀?

A Sabṑ dà ƙarancın ruwan samā̀ bana.

R Hàrājī̀ fá? An ƙārè tārā̀wā́?

A Ā'à, sabṑdà manṑmā bàsù kaudà àmfànın gōnā dà wurı ba.
Hakā̀ nē raǹkà yà daɗḕ.

S Rankà yà daɗḕ zāmù kōmà gıdā.

A Tō`, nāyı muṛnā̀ ƙwaraı, kù sàuka lāfıyā̀.

SR Àmın, saı wanı lōkạ̀cī kumā.

A To daı daı nḕ.

R Why is it doubtful?

A Because of the shortage of rain this year.

R What about the taxes? Has the collection been finished?

A No, because the farmers didn't harvest their crops in time.

R That's right, may your life be prolonged.

S May your life be prolonged, we shall return home.

A All right, I thank you very much. May you arrive safely.

SR Amen, till some other time.

A So be it.

APPENDIX II

Selected Translations of Drill Sentences

Following are translations of key sentences in the drills. This will enable the student who has difficulty to look up the translation when in doubt as to the meaning.

4.1 He came to your house at night.
They came about nine o'clock.
He returned to your house safely.
I went out at night.
Perhaps I forgot the tobacco (or, cigarettes).
If they went out, there's no harm done (or, there's no objection).

4.2 Bello returned in the afternoon.
Musa said he forgot the message.
[The] boy told you [the] news.
Mamman came to your house about two o'clock.
Perhaps Mamman forgot he came with (or, brought) the message.

4.3 Are you bothered by the sun?
Are they bothered by the sun?

5.1 (It is or, It was) Sani and I alone.
Are you the chief clerk now?
I'm worried about Musa.

5.1.2 Bello's work is good. (Bello's work isn't good.)
Is Halima's health fine?
How many days was Bello in America?
Shehu's family arrived safely.
Is there news regarding Shehu's family?

I forgot Bello's back wasn't well.
Don't worry, your back is all right.

5.1.3 He told her the message at night.

5.2 How many days was Bello in America? (twice)
Halima's health is fine. (twice)
Mamman received his salary today.
Did Musa tell you that the English consul arrived?
Perhaps he went out about seven o'clock.
How many of them are there?

6.1 We sent him to England.
Her mother took me.
He was taken to the market.
A horse kicked me. (You (pl.) have been affected by the cold.)
We sent Bello to England.
What office is it I heard Halima was taken [by]? (that is, hired by)
Where did his horse kick her?
[The] animals were taken from here.

6.2 She came with his mother.

6.3 Did Mamman come back from the hospital?
Thanks (be to God), my mother returned today.

6.4 How is your mother? Has she recovered?
Congratulations, your mother has recovered.
Mamman took her yesterday afternoon.
Did Sani take Lawal to Yusufu's?
My Mother came last night.
There's a market near the animal hospital.

7.1.1 We didn't come to work with Shehu.
Did you come to work yesterday afternoon?
He told Halima there was work today.
Up to now she hasn't returned from the market.
He came with [a] pen.
Yesterday new workers were taken on.
His mother brought ('came with') water.
She took her daughter from his house.
Shehu took his horse.
She came to the meeting yesterday evening.
Your horse kicked her yesterday.
I've forgotten what kind of work Musa has now.

7.1.2 Halima's health isn't good.
My health isn't good.

7.2 What is to be done with this water?
Didn't Halima come take [it]?
Hello (as you work) Shehu.
This clerk came with (or, brought) the message.

8.1 What day will you return?
What kind of food is Musa's mother going to prepare?
What time will the messenger return?
He'll return at seven o'clock.
What kind of metal will be taken?
Perhaps it will get cold tonight.
Only her mother will come tomorrow.
We'll come together tomorrow during the day.
I forgot that someone went out with the animals.
Perhaps my mother began working.
They returned about two o'clock.

The messenger returned with your horse.
Who among you took away [the] water?
She got ready to go to America.

8.2 I returned with my mother.
We'll return with our mother.
Which of you will start off to the market first?
Halima was taken yesterday (during the day).
I think Shehu was in England two days.
I'll take Shehu to their place of work later.
Who sent him with the tobacco?
Who will come back with my mother?

8.3 You started to take him to work, didn't you?
Amina started to go out yesterday evening.
She returned after seven days.
The message was taken yesterday.

9.1.1 I won't begin work until later.
Aren't you (f.) going, too?
Bello isn't going to go with his neighbors.
It won't start raining now.
I won't tell her anything.
Musa will not work now.
What if Halima won't go greet the emir?

9.1.2 I'll go to work today.
Halima will go to the hospital in the evening.
I'll go out looking for my horse later.
I think his mother is about to go greet their neighbors.
We'll come to [the] meeting tomorrow afternoon.
Only the messenger will come tomorrow.
Amina will start to go out at night.

I'm the one who will take Shehu to their place of work later.

9.1.3 I think you went to the market.

I think he's returned now.

I think she's returned now.

Halima and Musa returned today.

Bello and Musa arrived today.

Lawal and Ali got well today.

My mother went to prepare food.

10.1 He said for me to go to market.

Perhaps they should come to your house in the evening.

Say that the children are to go out in the evening.

It's a mistake ('fault') for the messenger to come in the afternoon.

We'll come to see in the afternoon.

There's no opportunity for them to stay over at your house.

Towards evening have Halima come with cigarettes.

Say for him to come back at two o'clock.

Who shall I say should bring food?

Who shall I say should return with the message?

Go to the market with these peanuts.

When your daughter comes, send her.

When Musa gets well, tell him to come.

You'll go to Musa's house in the evening.

You'll go tell Halima to give you water.

You'll go to the hospital with these animals.

You'll return with these peanuts.

You'll come with (or, bring) the food now.

You'll go to the office now.

You'll take a horse to market.

You'll come to the meeting with my hat. (-bring my hat)
Shehu took Musa's hat.
Musa has returned from work now.
He started to go to the office of the American consul.
Asabe has come with (or, brought) the food now.

10.2 Go to the market and buy another hat.
I got these peanuts yesterday.
It's nearly time to go to work ('The time of going to work has neared.') Let's go.
When she goes to the office, tell him.
Where shall I put these peanuts?

11.1 Don't do anything until he gets back.
Don't you go out alone in the evening.
Don't go home until I come back.
Inform him he is to come to my house in the afternoon.
If there are men [there], have them begin the work now.
If it is true, she came with the message.
It's true that a messenger came back from his house.
The children were afraid of the horse.
Some men came to our office.
I heard some workers went to greet the emir.
Ibrahim went to the market like that.
If the cold eased up a little, they spent the night.
Halima took the message.
Inform him that they came to my house in the afternoon
The children took him away from here.

11.2 We're not going anywhere from here.
It's cold everywhere now.
Are there some children at your house.

Should I go out like this without a hat?
Who informed her that Shehu came?
If you will spend the night that way, all right.

12.1 Did you ask Musa news about salary?
Did you send Shehu to the market?
Did she take that food?
They took that message.
Did you get back from the hospital?
Has she begun the work?
Has he left for ('begun to go to') the office now?
Did you (f.) tell him to come in the evening?
Was she thankful for the message Shehu took [her]?
Did you fix the hat?
Was he afraid of Shehu's horse?
Should Mamman be called?
Musa called a messenger.
Did she receive the food?
Did he arrive in America?
Did you inform him of the message?
Have they gotten the message ready yet ('now')?
Did you go to the hospital?
Did you (pl.) ask him for everything?
Did she bring the food?

12.2 Call someone [over] here.
Some carpenter came here this afternoon.
Did the householder come back from work?
Have her ask her mother then.
Shall I alone take these peanuts?
Are you going to sleep at the house alone?

What carpenter fixed it?

Shehu forgot where the animal hospital was ('the whereabouts of the animal hospital').

Shehu asked some man yesterday.

Where can I get food now?

What direction is his house?

Whom ('in whose direction') will you ask?

I forgot, there's work today.

Don't let her forget this message!

Is Musa going to go to work today?

13.1 He is the chief clerk now.

Is Asabe Lawal's mother?

It's Asabe who'll go to the hospital shortly.

It was Musa that went to England.

What house is it that Asabe went to?

Is it Yusufu's house here?

Halima knows that here is my house.

Do you know that it was Asabe that came yesterday?

Are you the one who fixed the office of the American consul?

Who said it was she who fixed the peanuts?

It was Halima that fixed my house.

Did Shehu send that message [back] here?

It was yesterday evening that I received it.

Was it her earrings that Musa took away?

When was it she said she was going to come?

When is it that it will begin to get cold?

13.2 Which one of you came to my house on Sunday?

Musa took my hat in the morning.

What day are you going to send back my hat?

Sahabi came in the morning with his daughter.
Did she receive it from Musa?
I'm going to buy earrings for my wife.

14.1.1 It was Asabe's daughter that took away the peanuts.
Who bought the hat for you?

14.1.2 Is there a wooden box in your house?
Was it Asabe's robe that you took?
What kind of robe are you going to buy?
It was his hat Amina took.
Is it Shehu's food here?
When will her earrings be fixed?

14.1.3 Was it your boy I saw or Bello's?
Was it my salary he received, or Asabe's?
Was it Musa's daughter that came, or Asabe's?
Is it Mamman's robe here, or Sahabi's?
Is it Musa's box that's big, or Halima's?
Was it Musa's box or Shehu's that you kept?

14.1.4 When will I be given my salary and that of my boy?
This food is Halima's.
Where is the food that is Asabe's? (or, that belongs to Asabe)
Are these beans of Lawal's good?

14.1.5 Is this horse yours, or Halima's?
This food is mine.
Where did he keep that message (or, other item sent) of mine?

14.2 Asabe's horse has gotten well.
There are beans at the market.
Halima took beans to Shehu's house.

If my boy returns, that's all right.

15.1 A lot of boys are going to America.

Are you sure he'll go to the hospital?

The one who was going to America has gone.

I'm going to go to Lagos sometime next month.

About what time is she going to go to market?

I'm going to learn how to be a clerk next month.

When are you going for the course in teaching?

Perhaps he'll go to America the day after tomorrow.

What's keeping you from going to the market the day after tomorrow?

Didn't I hear something to the effect that she's about to go to England?

15.2 Musa is taking a box.

Lawal is looking for a horse.

Asabe is calling her child.

Halima is seeing the food.

I'm afraid to go to the market.

Asabe is getting off the horse.

16.1.1 He goes to the market every day in the evening.

She's going to get medicine.

He meets with them every day.

I'm coming to get food at his house.

Ali is coming back from the market.

Shehu's coming home.

Lawal is meeting the carpenter.

Mamman is asking.

Shehu is beginning.

Asabe is fixing [it].

My child is taking [it].
He's preparing the peanuts that he bought.
The messenger is informing him of the message.
Halima is telling her mother the message.
Mamman is forgetting his hat.
Halima remembers Musa.
I'm going to the office with my horse.
Asabe is stealing tobacco.
He's taken to school every day.

16.1.2 Is your child nearby?
Is your child at Shehu's house?
Your daughter is also at the market.

16.2 Is this robe Shehu's?

17.1 Ali returned to the market.
Mamman forgot his hat.
I came home.
Halima remembered Musa.
We met a carpenter.
Mamman asked.
The children asked me.
Shehu began working.
Lawal went home.
My boy brought food home.
The children put away the robe in a box.
Asabe stole beans.
You informed him of the message.
Ali returned to the market.
Asabe heard him say there was work.
It's true that he met his wife.

The children ran from the hospital.

He went just like this (or, that), not having anything with him.

He sat at home with his mother.

Halima went to school with the children.

18.1 Musa had money but he gave it to his mother.

I have money [on deposit] with Shehu.

My wife does not have the news that I have returned.

His wife has a beautiful box.

Do you have a pen here?

Your wife doesn't have anything, does she?

The food is good but there's not much of it.

If he has the opportunity, have him go tomorrow afternoon.

Do you have news of a boy coming here?

I intend to take her to the hospital tomorrow afternoon.

I won't have the opportunity to go out until the time is near.

Perhaps you'll have the opportunity later on.

18.2 Have someone let you know without coming to the hospital during working hours.

Today there are no peanuts at the market, just beans.

There's food, but it's not good.

19.1 I only am the one who arrived in America.

We're the ones who saw the food that she put here.

What business do you have with the work they're doing?

Wherever he goes he'll return home in the evening.

What did Halima get mad about yesterday at work?

Where did Yusufu kick (or, shoot) her?

What kind of work is done at his house?

How many of them did he see yesterday in the bush? (last: How many of them spent yesterday in the bush?)

What time did they take that message?

What caused her to stay for a long time at the hospital?

Who left wood here without permission?

Halima cut [it]; it's not my business if it's asked about.

What day did you take your pen?

19.2 Perhaps those who own them are [the ones] who took [them], but I'm not sure.

19.3 He should go now as there won't be time later.

Musa got permission from the chief clerk.

The animal officer said they were not to be taken [there].

Mamman will not get angry if someone takes him.

20.1 I heard Bello say Halima is returning from England on Saturday.

She comes to market on Saturday, not every day.

They five are the ones the policemen is looking for.

He's spent five months without getting [his] salary.

[It's] only if he has worked that he says he's tired.

What causes them to get tired of arranging lumber?

What is she waiting for that she has sat down like this in the bush?

I know who they are waiting for here.

It's in the evening that soccer is played every day.

I forgot when it is she begins work.

What time is it that they go out for a walk, do you know?

If it's watching they're doing, don't tell them to come.

If today they're resting, I'm sure they'll come.

What does she think will be done with this water?

Who knows where the children are now?

21.1 He usually finishes his time at work.

When do you usually leave work?

What causes them to call the children every day?

I usually call men because of work.

We usually go to the office with money, but not every day.

What time do they usually go looking for animals?

He usually sits at home to work with his mother ('at home with his mother that they work').

They usually want to go to a soccer game, but they just don't have the time [for it].

Are you sure he usually goes to the hospital with the children?

Halima usually tells her mother the message.

My boy usually brings food to the hunting ground.

Musa usually puts the robe in a box.

He usually inspects the forest every evening.

22.1 When did he say this clerk will go to the emir's house?

The red box his wife bought has become ruined.

Where did Shehu put Musa's pen?

If you give a child an anini, he'll buy peanuts.

What is usually done at the animal hospital in the morning?

My son began to know how to work ('be able to know how work is done').

Workers know night ends quickly.

There's a good horse at our house.

The house they bought is near the market.

Tell him to put my hat in the chief clerk's office.

Don't have the boys cut down this tree until tomorrow.

Whose family was it I saw yesterday morning in the bush?

If he's the American consul, it doesn't matter.

What kind of work does the carpenter usually do?

Can one get a robe like yours ('your kind of robe') at the market tomorrow?

Did you say your boy's ear hurt ('was sick')?

Perhaps I'll spend a day in America.

They're giving a course at the school since the boys have gone on vacation.

What time does he usually get home from the market?

When will the worker be paid [his] salary this month?

Did the medicine you bought disappear this quickly?

A lot of boys are coming to the school every day.

Ask ('seek') permission from the schoolmaster now.

The messenger doesn't usually come to work early every day.

Do you know that the wife of the head of my house came back yesterday?

Who had no inclination to do ('in connection with') this work?

I forgot where their office is.

She put away Bello's robe in a box.

The emir will come to the meeting next month.

The boy bought him cigarettes at the office in the morning.

He wants to buy shoes for his daughter.

A mother will not want her son to go bad.

Now the month is quickly coming to an end.

The boy sees that his food has been hidden.

22.2 I saw you with a black horse; where did you buy it?

For whom did you buy this black hat?

He likes black shoes, but he doesn't have any money.

Whose is that white house?

Where did you put away Shehu's boy's white bicycle?

If those white horses are his, he definitely has money.

This new worker can work well.

And where did he get [that] new car of his?

She told him new boxes were brought.

He said he'd buy blue shoes if you give him the money.

Lawal didn't get the blue bicycle.

Do you know where he put the blue hats?

22.3 It would be fitting for you to [go] greet your mother this evening.

22.4 You didn't do the kind of work I wanted.

Did he say what was to be done with the beans?

Have every child that's coming come with his [own] food.

The pen you bought went bad yesterday.

23.1 You'll send your black robe to him.

I heard someone will be able to fix this blue car.

Perhaps I'll want to see him later.

She will be able to get red colored robes.

You (f.) will find ('get') white shoe[s] at the market for you to buy.

If the shirts are good, he will perhaps buy.

[For] the kind of work which you did, I think they'll give you money.

If you leave it like this, it will spoil quickly.

You (pl.) will be able to cut down this tree if the time doesn't give out.

Won't you (f) put on your red shoes if we go to the meeting?

I came back a long time ago, (because of) thinking he said. I would be given money quickly.

We may try to fix it later if there's time.

24.1.1 The children took money to Shehu's house yesterday.

If there's an opportunity come early today.

He usually eats food every (day in the) morning.

I quit work yesterday at a quarter after five.

How many days did your mother spend at their house?

Perhaps he'll return on Saturday evening.

In what month will the Prophet's birthday be celebrated?

It's nearly time to prepare food ('the time of making food has neared'), so let's go.

Who knows the hour at which morning prayer is begun?

Perhaps there's a holiday three months from now.

24.1.2 How much worth did you say Shehu bought (and brought)?

How much worth do you think she brought here?

If he brings three shillings worth here, what ('how') will you do?

How many days' worth did he bring yesterday?

24.2 Whoever put water in his ears, that's his business.

25.1.1 Shehu sent my mother the money yesterday.

When did he say he'll send my robe here?

Who took the food from my house (and brought it here)?

I'll begin (to do it this direction) from there, but only [after] I've rested.

Halima came in with this box yesterday.

I think he went, greeted Shehu (and came back).

She found out where beans were being sold (and came back).

I fixed (and brought here) this pen a long time ago.

Mamman shot (and brought here) a bird in the afternoon.

Oho (-It doesn't matter to me), I didn't ask you to forget [and leave] yours at the house.

Well, didn't I say for you to look for my hat for me (and bring it here).

Yesterday she bought [some] beautiful shoes (and brought them here).

They were the ones who looked for [it], and they saw [it].

We got a lot of things from there.

I told you his mother said for you to come down here out of the tree.

I'll (bring and) arrange the shirts in the box.

I came with money, don't you worry.

Let me look (here) [and see] whether he's home.

If you go deliver the message, (and come back) I'll give you money.

Asabe's daughter ran home here in the afternoon.

Who knows ('with whose knowledge') you received these [things] (here)?

Have they cut down (and brought) the tree I said, or not?

Musa (went and) asked her for news of his daughter (and returned).

Everytime he leaves off playing, he'll come.

Which one of you ruined my bicycle (with reference to here).

When he returned, I didn't have anything.

It was Saidu that poured beans into the car (here).

25.1.2 When did you buy that jug (and bring it here)?

If I remember, I'll pour water into the jug here.

25.2 Today the sun is very hot.

Here! Take [it] to him over there.

Is there [any] sugar in the market?

God willing, I'll buy the shirt tomorrow (and bring it here).

What carpenter made (and brought) this chair?

26.1 Who among you is going to go to England?

Who took the red-colored gown?

Whom did I see at your house yesterday morning?

For whom did you buy (and bring back) tobacco with my money?

To whom did you take the gown which Musa gave you?

To (or, with) whom will I speak if I go?

To whose house did Musa go; did he tell you?

Whose shoes did I see inside my car?

To whom (and whom) was the money taken?

26.2 Who was it came looking for Shehu yesterday?

Which (f) of you called the children?

Who were the ones who ruined this house?

Tell someone to give you the money.

Go to someone's (f) house and bring back the gown.

The one who sent you to market has gone out.

The one who came yesterday, she's Bello's mother.

She called the ones who brought the horse here.

This horse is strong.

This woman isn't well.

These pens are not mine.

I think that is the office of the American consul.

Is that the city market? It's big.

When you call those men, give them food.

What time will you get back from work?

What day will there be a meeting?

What things did you put away in his house?

Which one of these hats is yours?

Which one is prettier, (or, better) Musa's wife or Shehu's?

Which things did you put away in the box?

Every person knows what he's doing.

Whatever robe you bring him is all right.

I'll buy any kind of shoes I find ('whatever kind of shoes, I'll buy if I get [them]').

I heard that some boy came looking for you in the afternoon.

The emir had them sieze some woman this morning.

He saw some [people] cutting down a tree in the forest.

26.2.2 What person came from America?

What year did he become king?

What pens are yours?

Are these the beans you bought yesterday?

This is Musa's hat.

[I think] these are the emir's children, but I'm not sure.

Whatever [kind of] work they teach me, I'll be able [to do it]

Every animal knows its owner.

Give the food to whatever children you see.

When a malam comes, tell him to give you the message.

I saw a beautiful robe in the market yesterday.

You may perhaps be able to get some shoes.

26.3 What did you hide in this box?

What did they say would be brought to the market later?

What did the children do that their mother refused to give them food?

What are you going to do with these trees?

26.4 Perhaps if you give him this robe he'll want [it].

Did you see who came here yesterday afternoon?

Did you bring him that message, or [have]n't [you done so] yet?

That boy certainly doesn't have any sense at all.

Halima put away the box there in his house.

27.1.1 Where did you put the medicine that was here for [such] a long time?

Where did you put that medicine that remained for a long time?

The robe I have that has lasted a long time is still good.

The shoes he has that have lasted a long time [still] haven't gone to pieces ('bad').

Who fixed the box that he brought?

Are you the one that drank the water that stayed overnight there?

The health of Shehu's horse is fine.

It was yesterday noon that I bought it in the market.

You are the one that said he got it from me.

My wife put away money for buying food.

You know that I am not smoking now.

Perhaps I will cut down this tree in the evening.

I heard (hearsay) that Mamman is stealing now.

Are you sure he took the money to her?

27.1.2 Who bought these old beans?

Are you the one who brought Musa's old hat?

If he calls his old workers, that's all right.

I sold Shehu my watch that had been fixed.

Did you see the fixed-up car he bought?

And where did he put the shoes that had been fixed?

She hid the leftover food that I saw.

They'll look for a healthy man to do the work.

The men you saw at my house are all healthy.

Did you tell him to hide this lumber that had been bought?

I won't buy the beans that had been set aside.

Did you get your robe that had been put away from her?

Your neighbor is a [well] known person in this town.

I heard people say your mother is known to everyone.

He took workers to work for him who were known.

28.1 If it's because of you, there isn't anyone who will worry.

What is it on her account that will cause you to refuse to go there?

He hasn't good sense; because of that I don't play with him.

Is it perhaps because talking offers no difficulties?

She returned early, so I sent Musa.

Because I went to the market my neighbor ran away.

Because you worked, you'll be given the money today.

He stopped reading because we were calling the children.

If it's because he's working, it doesn't matter.

Do you think that because the forester isn't here, I won't be able to come?

Did you say you were sick because we were coming?

29.1.1	Of whom was it said that his back is hurt?	It's Shehu, but he feels somewhat better.
	Are you sure what he said is true?	I am not sure but it sounds as if it were true (there is an indication of something like truth)
	Did Mamman say you should run home?	No, I thought if I do something like running, I will get there in time.
	Is the thing you received [and brought] medicine?	I don't know, it looks something like medicine
	Is it true that his grandmother is very very old?	Who knows? Perhaps she a bit elderly.

Is it west of the market that you saw him?	No, I saw him somewhere towards the west of Emir's house.
Is it in the evening that she said she will go to the hospital?	Yes, she will leave home towards evening.
Who said he recovered from the sickness he's suffering from?	No one said he recovered, it was said he recovered somewhat, but not completely.
Is Halima afraid of her father's horse?	Not only she, I'm a bit afraid of him myself.
What makes you stay behind?	Because I rather enjoy staying behind.
Is the tree they cut down a tall one?	Yes, it's big and somewhat tall.
Is the load you bought a heavy one?	It is somewhat heavy.
Is the cold not so severe at your town?	Well, rather mild. There's nothing to be said against it.
Does Bello's grandmother see at all?	Yes, she can see a little.
Are you the last one who returned?	Yes, I am just about the last one who returned.
How [are things]? Has the chief clerk gotten better?	Yes, he feels somewhat better.
Has her daughter recovered completely?	(Yes), she has recovered slightly.
Is your house far from here?	Yes, it's [just] a little far.
Is Musa the one who kept the box inside?	Yes, he is the one who kept it sort of inside.
Are the children trying in school?	Yes, they are sort of trying [we're not complaining.]

	Would it not be better for us to sit here?	Yes, you're right, it's a bit better for us to sit here.
29.1.2	Was the food you ate yesterday watery?	Yes, it was somewhat watery, not very good.
	Is the robe they stole a big one?	Yes, it's pretty big, a good one.
	Is the horse we saw a black one?	I think it's somewhat black.
	Is the medicine the children brought plenty?	There may be quite a bit, I'm not sure.
	Are you the ones who said Shehu is sleeping?	No, we just said he seems to be sleeping.
	Is the thing that messenger will bring heavy?	It may be somewhat heavy.

30.1.1 Did you ask or not yet? Yes, I asked [all around].

Did they run away?

Did you cut down the tree?

Was it [really] stolen?

Did she hide the food?

Has he started the work [did he start work?].

Did you [f.] repair the house?

Did you shoot in the morning?

Did you bring the load?

Did you (pl) buy?

Did they really recover?

Has she distributed the food to them?

Did you thank them?

Did they get off from (leave) work?

Did you ask them to sit down?

Are you sure they are tired?

Did you call the workers?

Were you told he came?

Did she meet the animals?

Did you wait for his wives?

Did you send the robes?

Were the animals taken out?

Have you recived plenty?

Did they arrive at your house?

Did he get [anything] from him? [Was it from him he got?]

Did you look well in the box?

Did he rest in the afternoon?

Did you return early?

Did he arrange [it] well?

Was it poured inside?

Did they take plenty?

Did she look for [it] at the office?

Are you [f.] bothered by the sun?

Did he tell her the message?

30.1.2 Did Halima distribute food?

Did your mother ask all around?

Did the policeman return (from various places/at various times).

Did your wife arrange the food (variously)?

Have the workers gotten off from (left) work?

Did Asabe pour water in the jug?

Did you take the beans (variously)?

Did the head of his household recover (from everything)?

Did his mother receive [them] (variously)?

Did you all sit down at his house?

Did people get tired of working?

Did you tell them to rest?

Did the children get the food (distributively)?

Did Musa look all over there.

Was it at the market they all got together?

Did Mamman and Shehu run off yesterday?

Did she cut up the tree?

Were a lot of things stolen? or, Was a lot stolen (at various times/from various places)?

Did you all arrive at school?

Did the forest inspectors go out (distributively) early?

Did you look all over with care?

Is he worried about going there?

Did a clerk call the workers?

Did Shehu tell you (distributively)?

Did Bello wait for the men?

Did you send the cigarettes?

Did they hide the medicines?

Was the box fixed (at various times)?

Did the horse kick you (pl) (distributively)?

Did the messenger bring the papers?

Did you buy the pens?

Did my wife tell you (pl) (distributively) the message?

Did you thank the Emir's wives (individually)?

30.1.3	And where did you get these?	At our school.
		I forgot where.
		I can't remember.
	Who called the children?	It was Musa's wife.
		I think it was a messenger.
		Why don't you ask the head of the house?

	How would I know? Policeman.
When will salaries be distributed to them?	Perhaps tomorrow afternoon.
	The seventh of this month.
	When Bello gets back.
	Why don't you ask the chief clerk?
Did you tell him that he should start before I come?	I didn't see him.
	Shehu told him, not I.
	Yes, early even.
	No, I forgot.

HAUSA-ENGLISH VOCABULARY

Feminine nouns have (r) postfixed when not after f; masculine nouns are unmarked. Verbal nouns are preceded by vn. Nouns in /-aCCē/ have the feminine and plural abbreviated to /-iyā/ and /\`-ū/. The feminines of nouns with the /ma-/ prefix are not usually given. Where convenient, related items are grouped. Where a verb on this root has occurred, the forms are all listed under this verb. Verbs are given first, then nouns. This affects the listing of such items as nouns in /ma-/, most of which are given under related words of the same root (/ma'àikàcī/ under /aikī̀/, for example). There is a minimum of cross-referencing. The student is therefore led to think in terms of related words, rather than isolated vocabulary items. It may be added that the vocabulary is short enough to be browsed through.

a

à	at
a'a	(exclamation of surprise or caution)
ā'à	no
àbinci	food
àbōkī pl àbṑkai	friend
àbù / àbi- pl abūbuwā̀	thing
af	(expression of sudden realization)
àgōgō pl àgṑgai / agōgōgī /agōgunā̀	clock, watch
āhū̀	1 1/2 pence
ai	oh (I'm sorry)!
àikā (ē/i) vn aikā	send
aikō	send here
aikī̀ pl aikōkī / ayuyyukā̀	work
ma'àikàcī pl ma'àikàtā	worker
ma'aikatā (r)	place of work
ajī̀ pl ajūjuwā̀ / azūzuwā̀	class (in school)

ajìyē / ajḕ	put, keep, set aside
àjìyayyē -iyā `-ū	(one) set aside, reserved
àjiyā̀	something put into safe-keeping
à ajìyē	in safe-keeping
àkā̀wū pl akāwunā̀ / akāwùnā	clerk
àkwai	there is, there are
àkwā̀tī̀ pl akwātunā̀ / akwātōcī	box
alabḕ	(leather) purse
àlāmā̀ (r)	indication, sign
àlbasā̀ (r) pl àlbàsū / /albasōshī	onion(s)
àlbā̀shī	salary
àlfijìṛ	first light of the sun
Àlhàmis̀	Thursday
àlƙalàmī pl alƙalumā̀ /àlƙàlàmai	pen
àmīn / ā̀min	(particle of polite reply), Amen
àmmā	but
ànfā̀nī / àmfā̀nī	usefulness
ànīnī pl ànī̀nai	anini (coin)
anjumā̀	a short time; later
àṛbà'in	forty
Àsabàṛ	Saturday
asìbitī̀ pl asibitōcī	hospital
àsùbāhì / àsùbā` / sùbāhì	early morning just before dawn
àsùbāhìn farkō	first cockcrow
àshānā (r)	match(es)
àshìṛin	twenty
awā̀ / sā'à	hour

<u>b</u>

bā / bā`	give
bā-	(plus pronoun) one is not (Note 17.1)
bā`	there is not, there is no -, without
bàbbā (n,r) pl màǹyā	big, chief

bàdūkū̀ pl dū̀kā̀wā	leather worker
bàɗī	next year
bā̀kī	mouth, edge
bā̀ki-bā̀ki	somewhat closer to the edge
bakwài	seven
baƙī f baƙā pl baƙā̀ƙē	black (one)
baƙi-baƙi	blackish
bā̀ƙō pl bā̀ƙī	guest
bana	this year
bankì	bank
bā̀rā (r)	last year
baṛcī	sleep, sleeping
baṛci-baṛci	something sleep-like
barī̀ / baṛ vn barī̀	leave
baṛkā̀	(polite greeting)
bas / sàfā̀	bus
bàtūrḕ pl tūrāwā	white man
bāyā	back
bāyan -	after -
bāyī̀	latrine
bazarā (r)	hot season
bī / bī̀	follow
biyō	follow hither
bìsìmillā̀	(polite suggestion that the next move is up to the other person and he is to do whatever the situation calls for) please!, come in!, be seated!, etc.
biyā	pay for
bìyaṛ	five
biyu	two
bùkātā̀ (ē/i)	need
būtā̀ (r) pl būtōcī	water jug
ɓ	
ɓātā̀	spoil
ɓōyḕ	hide (something)

c

can / caǹ	there, over there
canjī̀	change, substitution
càsà'in	ninety
cēˋ / cē	say
cikī̀	stomach
cikī	inside; (with /n/) inside of, among
città	three days after tomorrow
cīwṑ	illness, disease, pain, injury

d

dà	in connection with, with, and
dāˋ	a long time ago
dabbā̀ (r,n) pl dabbōbī	animal
daɗḕ	take a long time, remain a long time
dàɗaɗɗē -iyā ˋ-ū	one that has lasted a long time
dāɗī	pleasantness
dafā̀	cook
dàgà	from
dai	indeed
daidai	correct, exact, even, straight
dājī̀	bush, jungle, forest
dàƙīƙā̀ (r)	second (of time)
dàlīlī̀ pl dàlī̀lai	reason
dìrēbà pl dirēbōbī	driver
dāmā (r)	opportunity (allowed by circumstances)
dā̀manā / dā̀munā (r,n)	rainy season
dā̀mu vn dā̀muwā / dāmù	worry
darē pl darā̀rē / darōrī	night
dāwō	return hither
dōkī̀ pl dawākī	horse
don / dṑmin	on behalf of, on account of, because
ɗōrā̀	put - on -
dūbā̀	look at, inspect

dūbō	look hither at
duddū̀bā	look in various places
dubū	one thousand
dukà / duk	all
dūtsḕ pl duwā̀tsū	rock

ɗ

ɗā	son
'yā (r)	daughter
'yā'yā	children
ɗan ƙaryā f 'yaṛ ƙaryā	one who lives beyond his means
'yaṛ ƙaryā	a little lie
ɗankunne pl 'yankunne	earring
ɗansàndā pl 'yansàndā	policeman
ɗākī̀ pl ɗākunā̀ / ɗākōkī	room
ɗàrī	one hundred
ɗārī	cold (brought by wind)
ɗàukā (ē/i) vn ɗaukā / ɗaukā̀	take
ɗaùkē	take away; steal
ɗaukō	bring
ɗàukakkē -iyā `-ū	(one) taken
ɗaya /dayā	one

f

fa	(enclitic) what about ___?
faɗī̀ vn faɗī̀	say
faɗō	tell with reference to here
fārā̀	begin
fārō	begin with reference to here
fā̀rarrē -iyā `-ū	(one) begun
farī f farā pl farā̀rē	white (one), light in color
fasàl ōdà	money order
fi / fī-	exceed
fīli	field

fīlin wā̀sànnī	stadium
fìta vn fìtā (r)	go out
fitō	come (hither)
fitaṛ (dà)/fitaddà	take out
fìtaccē -iyā `-ū	(one) gone out; deposed
fushī	anger
<u>g</u>	
gà / gàrē-	with reference to, to, in the presence of
gàbā	front side
gàba	in front
naǹ gàba	in the future
gabàs	east
gāfàtā / gāfàṛtā	pardon
Allà yà gāfàttà mālàm / alàgāfàtà mālàm	may God be gracious to you, sir
gàji vn gàjiyā̀ (r)	be tired
gàme	in connection (with: /dà/)
gàmu vn gàmuwā	collect, be finished; (with /dà/) meet, be joined with
gānḕ	understand
ganī / gan-/ ga vn ganī	see
ganō	see with reference to here
gànannē -iyā `-ū	(one) seen
gāra	it would be better to, one had better (Note 22.3)
gàrī	town
gàrī	sky
gàske	
dà gàske	extremely; (with neg.) not at all
gaskiyā (r)	truth
gātà	two days after tomorrow
gayā̀	say, tell (with /ma-/)
gayaṛ (dà) / gayaddà	greet

gaìdā / gaidā̀ / gaishē- vn gaidā̀	pay one's respects to
gaidō	greet (and return here)
gidā pl gidā̀jē	house, household, compound
girmā	bigness, largeness
girma-girma	moderate bigness
gṑbe	tomorrow
gōdḕ	thank (with /ma-/)
gṑdiyā	thanks
gōgḕ	polish, rub off
gōmà	ten
gōnā (r) pl gṑnàkī/gṑnàkai / gōnōnī	farm
gṑshī	forehead
gṑshin àzahàṛ	about 1:30 P.M.
gṑshin là'asàṛ(iyā̀)	about 3:30 P.M.
gṑshin màgàṛibà	twilight
gudù	run
gudō	run here
gyàɗā (r) pl (n)	peanut(s)
gyārā vn gyārā	repair
gyārō	repair with reference to here
gyā̀rarrē -iyā ˋ-ū	fixed (one)

h

habà	expression of disagreement
hakà	this way, thus
hakànan / hakànaǹ	thus
hākìmī	district head or other official
hàƙurī	patience
yi hàƙurī	be patient, have patience
hàmsin	fifty
hàngā (ē/i)	sight, be able to see (from that place)

hankàlī	good sense
à hankàlī	slowly, carefully
hàntsī	early mornıng wıth sun well up
hanyā̀ (r) pl hanyōyī	street, road, path, way
hanzarī / hamzarī	excuse; hurry
haṛ	untıl, up to
hàrāȷī	poll tax
hàṛbā (ē/ı) vn hàṛbā	kıck, shoot, throw
haṛbā̀	fıre, dıscharge mıssıle
haṛbō	shoot, kıck, throw wıth reference to here
haṛbas / haṛbaddà	kıck off
hàṛbabbē -ıyā `-ū	(one) shot, kıcked
haṛbī̀	huntıng
hāyā̀ (r)	rent, hıre
mōtàṛ hāyā̀	taxı
huɗū	four
hū̀lā (r) pl hūlunā̀	hat
hùntūrù	harmattan
hūtā̀	rest
hūtū	holıday, vacatıon, leave
ı	
ī	yes
ìdan / ın	ıf; when
ìnā	where?, how?
ındà / ìndà	where (that)
ırī̀	kınd, sort
ìsā	arrıve; be suffıcıent
ısō	notıfıcatıon
yı ma- ısō	announce the arrıval of -
ìsshā'ì	tıme of last prayer (about 7:45 to 8:00 P.M.)
ıtā / ıta	she
ıtā̀cē pl ıtātuwā̀	tree

iyà	be able
ìyālī̀ pl ìyā̀lai	family
iyā̀yē	parents
izìnī	permission

j

jā pl jājā̀yē	red
jàkā (r) pl jakkunā̀ / jakōkī / jakunkunā̀	bag, sack
jàkādà pl jàkā̀dū	consul
jā̀ki	nickname for donkey-like person
jē / je	go
ji / jī- vn jī̀	hear, perceive, feel
jībi	the day after tomorrow
jībi-jībi	specifically the day after tomorrow
jirā vn jirā̀	wait
jirgī	train; vehicle of transport
jiyà (r)	yesterday
Jùmma'à	Friday
jūnā	one another

k

kadà	(negative with optative) don't, lest
kàdai	also
kaɗai	only, alone
kàɗan	a little
kā̀fin	before
kāfintà pl kāfintōcī	carpenter
kai	you (m sg)
kai	take
kāwō	bring
kaudà	move (something)
kāyā pl kāyàyyakī	load, merchandise

kaì	head
kaǹ sarkī	stamp
kaì	hey!
kā̀kā (r)	harvest
kā̀kā (n,r), pl kā̀kànnī	grandparent
kallō	looking at, watching
kàmā (r)	likeness (Note 15.5)
kāmā̀	sieze; set out on (road)
kàmātā̀	be fit, convenient, proper
kaǹ (/kaì/ plus /n/)	on
kàntī	store
kàṛā̀tū	reading
makaṛantā (r) pl màkàṛàntū	school
kàrɓā (ē/i) vn karɓā / kàrɓā	receive
karɓō	receive with reference to here
kā̀suwā (r) pl kāsuwōyī	market, market place
kātākō pl kātàttàkī	lumber
kawài	for no reason
kē / ke	you (f sg)
kḕkē	bicycle
kirā vn kirā̀	call
kikkirā	call a number of people/times
kirkī̀	kindness
yi ma- kirkī̀	treat well
kiyā̀yē	protect
kō	or, whether, even, (generalizer)
kō'ìnā	everywhere; (with neg) anywhere
kōmē / kōmai	everything; (with neg) anything
kōmḕnē nḕ	whatever it is
kōwwā	everyone, everybody
kōwwànè f kōwàcè pl kōwàɗànnè	whoever, whatever
kōwànnē	whichever it is
kōmā̀	return (thither)
kōmō	return here

kōyō vn kṑyō	learn
makṑyī f makōyìyā pl makṑyā	learner
kū	you (pl)
kudū̀	south
kuɗī / kuṛɗī	money
kujḕrā (r) pl kùjḕrū / kujērōrī	chair, stool
kūkù	cook
kul̀lum	every day
kulob	club
kumā	also
kuǹnē pl kunnuwā̀	ear
kusa	approach, near
kusa	nearness
kùwā	indeed
kō kùwā	... or not?
kwaf / kofī̀ / kopī̀	cup
kwālī	cardboard, carton, package
kwāna vn kwānā	spend the night
kwā̀nannē -iyā `-ū	one who has spent the night; left-over (food)
kwānā pl kwā̀nàkī/kwānukā̀	day, time spent
kwānan watā̀	date
kwallāfiyā̀	good morning
kwas̀ / kos̀ pl kwasōshī / kosōshī	course
kwatā̀	quarter
kwàtàncē	guidance
kyaù	goodness, beauty
dà kyaù	fine!, good!

ƙ

ƙafā̀ (r) pl ƙafā̀fū / ƙafāfuwā̀	foot, leg (of person or thing)
ƙā̀ƙā	how?

ƙalau	very very
ƙanƙanḕ f ƙanƙanuwā̀ pl ƙanānā̀	small, little
ƙàramī f ƙàramā	small, little
ƙarancī	smallness, small amount, scarcity
ƙārḕ	come to an end; be finished, complete
ƙāràsā	finish, get to (complete the trip to)
ƙàrshē	end
ƙarfḕ	metal; o'clock
ƙaryā (r)	lie
ƙasā (r) pl ƙasā̀shē	earth, country, state
ƙasà-ƙasà	a little lower, somewhat lower
ƙī	refuse
ƙìrjī	chest
ƙìrji-ƙìrji	a little towards the chest
ƙōfā̀ (r) pl ƙōfōfī	door
ƙṑƙarī	effort
yi ƙṑƙarī	make an effort, try
ƙōsā̀	be eager
ƙurḕ	reach the terminus; expire (of time)
ƙwallō	soccer
ƙwarai	very much
ƙyālḕ vn ƙyā̀lē	not bother with, ignore

l

là'adā̀ (r)	commission, cut
là'àsàṛiyā̀ (r)	late afternoon
là'àsàṛiyā̀ sàkāliyā	about 4:30-5:30 P.M.
là'àsàṛiyā̀ lìs	dusk
lā̀bārī̀	news, a story
lāfiyā̀ (r)	health, well-being
lā̀fìyayyē -iyā `-ū	healthy
Lahàdì	Sunday
laìfī	fault

7

lālā̀tā	spoil
lālā̀cē	spoil, deteriorate, go bad
lālātō	spoil with reference to here
lallē / lallai	certainly, for sure
làlūrī	optional later time for prayer
làmbū	irrigated land, garden
Lā̀ràbā (r)	Wednesday
lau	very
launī̀	color
lìssāfī̀	arithmetic, calculation
Lìtinìn	Monday
littāfī̀ pl lìttàfai	book
lōkàcī pl lṑkàtai / lōkutā̀	time, period of time

m

ma- (plus pronoun) / wà (plus noun)	to, for
mā	(emphatic particle), in fact, indeed
mādàllā	thanks
madaŗā (r)	fresh milk, whole milk, canned milk
màganā̀ (r)	talk, speech
māgànī pl māgungunā̀	medicine
màgàŗibà (r)	sunset (dark)
mài pl mā̀su	possessor of
màigidā	householder
maì	grease
mākṑ / sātī	week
mākòn jiyà	last week
mākòn gṑbe / mākṑ mài zuwā̀	next week
mākòn jībi	the week after next
mākòn gātà	three weeks hence
maƙwàbcī pl maƙwàbtā	neighbor
mālàm / mālàmī f mālàmā pl mā̀làmai / mālumā̀	malam

mālantà	teaching
mànà	how about...? (question particle)
manajā̀	manager
mangwàrō	mango
maǹtā	forget
mantō	forget with reference to here
màntaccē -iyā pl màntàttū	(one) forgotten
māsinjà pl māsinjōjī	messenger
mā̀tā (r) pl mātā / mātā̀yē	woman, wife
màcè pl mātā	woman
matsā̀	press (closer), squeeze against
mḕ	what?
mḕnē nḕ	what is it?
mintī̀	minute
mōtā̀ (r)	car
mū	we
muṛnā̀ (r)	joy, gladness
mùtum̀ / mùtumì(n) pl mutā̀nē	man

n

na / nā- f ta / tā-	that characterized by or pertaining to (Notes 14.1.1, 24.1.3)
nā̀	is, are, was, were (Note 15.2)
na'àm	yes
nà'am	yes?
naǹ	here
nàn / naǹ / nan	this
nauyī	heaviness
nauyi-nauyi	something like heaviness
nawà	how much?
nē / nḕ f cē / cḕ	is, was, are, were
nḕmā (ē/i) vn nēmā	look for
nēmō	look for (with reference to here)
nḕmammē -iyā ̀-ū	(one) sought after

manḕmī pl manḕmā	suitor
nī / ni	I
nīsā	distance
dà nīsā	far
nīyyā̀ (r) pl niyyàyakī	inclination, feeling, intention
nōmā̀	farm, till
nōmā (r)	farming
manṑmī pl manṑmā	farmer
nùfā (ē/i)	intend, set out for
nūnā̀	show

o

ōfìs / ōfìshi(n) pl ōfisōshī	office
ọ̀ho	well! (my previous statements having been ignored)

p

pākitì / fākitì	pack(age)
pàm / fàm [pãẁ]	pound

r

rabā̀	divide
rarràbā	divide and distribute
ṛabī̀	half
ragḕ	reduce
ragī̀	reduction
raì	life
rānā (r)	sun, day, mid-day, afternoon
rashī̀	lack
rashìn zuwā̀	failure to come, absence
razdàn	resident
rī̀gā (r) pl rīgunā̀	robe, gown
ṛùbùtū	writing
rūlā̀	ruler

rùmfā (r) pl rumfunā̀	grass shed; hut
ruwā	water
ìnā ruwan -	what business is it of -
ruwa-ruwa	watery

<u>s</u>

sā̀	put, cause
sanyō	put, place, wear (with reference to here)
sā'à (r) pl sā'ō'ī	hour
sā'àddà	the hour which, when
sābā̀	become accustomed to (/dà/)
sàbà'in	seventy
sābō f sābuwā pl sā̀bàbbī	new (one)
sabṑdà	on account of, because
sā̀bulū̀	soap
sāfē	morning
sāfiyā	sun-up
sassāfē	dawn
sai	until, except
sākḕ	repeat, change, alter
sākē	change
sā̀ƙō	message, item sent by someone
sàlāmù àlaikùm	(greeting)
sallā̀ (r)	prayer, festival (Note 24.2.3)
sallàmā	agree to sell at a given price
sā̀mā (ē/i) vn sā̀mā	receive, get
sāmō	get (with reference to here)
sāmù	be one who has received
sā̀mammē -iyā `-ū	(one) received
samā̀	sky, space
samà-samà	a little higher
sanī̀ / san(-) vn sanī̀	know
sànannē -iyā `-ū	(one) known
masànī pl masànā	learned person

sànnu	greetings!
sanyī	damp cold
sārḕ	cut, cut down
sārō	cut down (with reference to here)
sā̀rarre -iyā ˋ-ū	(one) cut down
sarkī f saraunìyā pl sarākunā̀ / sàrā̀kai	emir
sā̀tā (sā̀cē/sā̀ci) vn sātā̀ (n,r)	steal
sācḕ	steal (and take away)
sā̀taccē -iyā ˋ-ū	(one) stolen
sātā̀ (r)	stealing, theft
yi sātā̀ (r)	commit theft (of)
sātī / mākṑ	week
sàukā vn sàukā (r)	get off, alight, arrive
sàukā (ē/i)	deliver
saukō	arrive here
saukaṛ (dà) / saukaddà	set down off something
sàukā	arrival, (woman's) confinement
sauƙī	ease
saurā	remainder
saurī	speed
sauri-sauri	something speed-like
saurō pl saurā̀yē	mousquito
sàyā (ē/i) vn sàyē	buy
sayō	buy (and bring hither)
sayaṛ (dà) / sayaddà	sell
sàyayyē -iyā ˋ-ū	bought (one)
sìlmā	movie
gidan sìlmā	movie theater
sīsī̀	sixpence
sitṑ	storeroom
sìttin	sixty
sō vn sṑ	want, desire, love
sṑsai	straight, well, correctly

sū / su	they
sukàrī	sugar
sùkūnī̀	time (available to do something)
sulḕ	shilling

sh

shā̀	-teen formative
shā̀	drink
shayaṛ (dà) / shayaddà	give to drink, water (an animal)
shà'awā̀ (r)	admiration
yi shà'awàṛ -	admire -
shaìdā	inform (/ma-/)
shaidā̀ (n,r)	testimony
shakkā̀ (r)	doubt
shārḕ vn shārā	sweep
shāwaṛā̀ (r)	advice
shēkarā̀ (r)	year
shēkaran jiyà	the day before yesterday
shī / shi	he
shidā̀	six
shìgā	enter
shīkḕnan	that's so
shìn	by the way
shiryā̀	prepare, arrange
shiryō	arrange, prepare (with ref. to here)
shūɗī̀ f shūɗìyā pl shūɗɗā / shūɗā̀yē	blue (one)
shuɗì-shuɗì	bluish
shūkā̀	plant

t

ta (see na)	
tābā̀ (r) pl tābōbī	cigarette(s), tobacco
tabbàtā	be sure

tabbataṛ (dà) / tabbataddà	assure
tàbbàtaccē -iyā \`-ū	reliable
tàfi vn tàfiyā̀ (r)	go
tahō	come
matàfìyī pl matàfìyā	one on a journey
tāfintà	interpreter
tagùwā (r) pl taguwōyī	shirt, blouse
tā̀kàlmī pl tākalmā̀	shoe, sandal
takàṛdā (r) pl tàkàṛdū	letter, paper
takwàs	eight
Tàlātā̀ (r)	Tuesday
tàlā̀tin	thirty
tàmā̀nin	eighty
tàmbàyā (ē/i) vn tàmbayā̀ (r)	ask
tambayō	ask (with reference to here)
tàntàmbàyā / tàttàmbàyā (ē/i)	ask here and there
taṛà	nine
tārā̀	collect
tā̀rē	together
tā̀rō	meeting, collection of things
tāshì	get up
tāsō	get up (with reference to here)
taurī	toughness
tauri-tauri	something like toughness
tàwwadā̀ (r)	ink
tī̀	tea
tīlàs	compulsion, something compulsory or necessary
tītī̀	street
tṑ / tō / to	particle of assent; (interr.) really?
tùkùnā / tùkun	not yet
tūƙā̀	stir; drive (car)
tun	since, while

tùni	long since
tunā̀	remember
tū̀nā̀nī	thinking, thought
tūrā̀	push
tūrō	push this way, send hither
tūṛancī	English
bàtūrḕ pl tūrāwā	white man
tsā̀dā (r)	expensiveness
yi tsā̀dā	be expensive
tsakā̀ (r)	middle
tsakaddarē	midnight
tsakaṛ rānā	mid-day, noon
tsakiyā̀ (r)	center, middle
tsàmmānī̀	thinking, presumption, supposition
tsārī̀	arrangement, arranging, neatness
tsayā̀	stop, stand
tsṑrō	fear
tsūfā vn tsūfā	to have become old, be old
tsūfa-tsūfa	be old-like
ɗan tsūfā	be somewhat old
ɗan tsūfa-tsūfa	be just a bit old
tsōhō f tsōfuwā pl tsṑfàffī	old (one)
tsuntsū	bird

u

ukù	three
uwā (r) pl uwā̀yē	mother
uwaṛgidā	senior or only wife

w

wà (plus noun) / ma- (plus pronoun)	to, for
wā̀	who?

wā̀nē nḕ	who is it?
wandà / wàndà f waccè / wàccè pl waɗàndà / wàɗàndà	one who
wannàn pl waɗànnan	this, those
wànnan	that particular one, the one known
wancàn f waccàn pl waɗàncàn	that, those
wànè f wàcè pl wàɗànnè	what?, which?
wànnē f wàccē pl wàɗànnē	which one?
wani f wata pl wasu / waɗansu	some, someone, another, others
wa'àlaikà sàlāmù	(greeting in reply)
wai	(indicates hearsay)
wajē	direction
wajen -	(in) the direction of, about, towards
wākē	beans
wàlàhā (r)	time of supplementary morning prayer (9:00-10:00 A.M.)
wankḕ	wash
wankō	wash (with reference to here)
wankā	taking a bath
gidan wankā	bathroom
wankī̀	washing
wànshḕkarè / wā̀shḕgarī	the following day
wàṛhakà	as of now
warkḕ	recover, get well
warkè-warkè	be somewhat recovered
ɗan warkè-warkè	recover just a bit
waṛkaṛ (dà) / waṛkaddà	make well
wā̀sā	playing, play
wā̀shḕgarī / wànshḕkarè	the following day
watā̀ pl wàtànnī	month, moon

wannàn watàn	this month
watàn jiyà	last month
watàn gṑbe / watàn mài zuwā̀	next month
watàn jībi	the month after next
wàtàƙīlà / wataƙīlà / watakīlà	perhaps
wayā̀ / wāyā̀	wire
wàyàlis̀	wireless
gidan wayā̀	post office
wāyè	clear (of sky)
wucḕ	pass by
wuri	earliness
dà wuri	early
wurī pl wurā̀rē	place
wutā (r)	heat
wuta-wuta	something like heat
wùyā (r)	difficulty

Y

yā̀ / yā̀yā̀	how
yaddà	how
yākà f yākì	come here!
yam̀ma	west
yam̀mā (r)	time when the sun is in the western sky and for a bit after it disappears
yam̀ma-yam̀ma	westerly, towards evening
yànzu	now
yànzu-yànzu	immediately
yārṑ pl yār̀ā	child
yaù	today
yaù-yaù	today for certain
yàushè	when?
yawā̀	abundance
yāwṑ	a walk, walking
yaẁwā	(reply to greeting)

yī / yi vn yī̀	do, make
yīwō	do, make (with reference to here)
kōmai yāyi	everything's fine
'y	
'yā (r) (see ɗā)	daughter
'yammātā	girls
z	
zā̀-	going to go (Note 15.1)
zāfī	heat
zāfi-zāfi	something like heat
zāgā̀yā	go around
zamā	become, be
zamō	be(come) (with reference to here)
zàtō	thought, thinking
zaunā̀	sit
zaunaṛ (dà) / zaunaddà	seat; make (someone) waste time
zō / zo vn zuwā̀	come
zubā̀	pour
zubō	pour (with reference to here)
zubaṛ (dà) / zubaddà	pour out

☆ U. S. GOVERNMENT PRINTING OFFICE : 1963 O - 652220(165)